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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

THE CHRISTIAN DOCTRINE OF THE FUTURE LIFE.

We have already noticed the excellent work published within a few weeks past by Dr. Ware, the late Hollis Professor of Divinity in Harvard College. It embraces most of the important topics both of natural and revealed religion, and exhibits the results of a fair and impartial inquiry, pursued through a long series of years, into the foundation, evidences and doctrines of Christianity. From the interesting and instructive chapter on 'The Future Life,' at the close of the second volume, we take pleasure in extracting the following passages, while we cannot avoid commending the whole work to the attention of our readers.

Having shown that the clear and unequivocal doctrine of the New Testament is, 'that we are to live again—the same individual, thinking, conscious beings that exist here;' and that the future life *is*, and must be, a state of retribution, the author inquires,

'Are we anxious to know the particulars of the future retributions, to which we are appointed? in what are they to consist? how they are to be administered? Upon these points we must be satisfied with very general information. It is permitted us to know only so much, as is well consistent with our probationary state. The general doctrine meets us everywhere; but the particulars, in which it consists, are nowhere detailed. The language of the New Testament, whenever it descends to anything like particularity, is highly figurative. It is, on the one hand, shining forth as the sun, reigning with Christ, inheriting a kingdom, being kings and priests to God. On the other hand, being cast into outer darkness, exposed to unquenchable fire, and a never dying worm. But the general truth intended to be expressed, and to be expressed with deep impression by this language, is presented to us wherever the subject occurs. Never is our future being alluded to, but as a retribution; and usually it is for the purpose of exciting our hopes and our fears; for the purpose of displaying to us, in order to influence the conduct of life, the retributions which are then to take place, corresponding to the difference of character and conduct here. It is always to show us, that God will judge the world in righteousness, and will render to every man according to his deeds, —'according to what he hath done, whether it be good or bad.'

In respect to those, who have made a good use of the opportunities and the discipline of this life, the next will be a progressive state. Good men will not enter immediately upon a state, which admits of no improvement; nor at once attain to a perfection, which allows of no further advancement. They are to open upon a prospect, which will be perpetually enlarging before them; to commence a career of improvement, to which no limits can be assigned. Of this we find indeed in the Scriptures no explicit assertion; and we do find, what may seem to us at first to imply the contrary, namely, a condition of absolute perfection, and therefore stationary, not capable of being made better, nor liable to change for the worse.

But in this notion of the positive absolute perfection of the saints in glory and happiness, we probably mistake. It is certainly such as admits of different degrees in different persons. Good men, like the stars, are said to differ from one another in glory. And if in different persons, why not in the same persons at different times? since the same terms of positive and absolute import are used in application to both cases. Besides, a high degree of excellence or of happiness implies activity and exertion, and these cannot consist with a fixed, unchanging state. We are unable indeed to conceive of intellectual or moral excellence, or of the happiness belonging to an intelligent and moral being, without activity, or indeed without each of them bearing some proportion to the degree, the direction, and the success of that activity; and as little can we conceive of the activity of such a being, producing no change, accompanied with no advancement, wholly without effect. But both the progressive advancement of the future state of good men, and its being a state of action and improvement are implied in another circumstance, respecting which we have more direct information, and that, which can leave us in no doubt about it.

I mean, that it is, a social state. If we carry with us our social nature, and those affections which make up a large proportion both of the virtue and the happiness of this life, we could hardly need any direct information to assure us, that a future life, intended as a state of reward for those, who have made a right use of the present, must be one in which there is an opportunity for the full exercise of these affections; therefore a state of society, in which there is scope for the kind affections, and motives and occasion for intellectual intercourse.

But the whole language of the New Testament, when it touches this subject, is such, as strongly to imply, that the future life is to be a social state. Thus it is represented under the figure of a kingdom, where large numbers are united together in one body, under one head, forming one community. It is represented by a building, a house, a mansion, a dwelling, the abode of numbers associated together, connected by various relations holding intimate intercourse, having some common feeling and common interest to bind them together; and having the opportunity of doing mutual good offices, and of cherishing and expressing kind affections. Christians, in the future state are always spoken of, not as solitary individuals, but under some social character; 'as a great assembly, an innumerable company,' intimating the existence of mutual relations, easy intercourse, and all the pleasures and improvements of the social state. The virtues also to be practised, and the character to be formed here, as requisite to prepare for the heavenly state, are mostly such as lead to the expectation, that the state for which we are thus to be prepared is one, in which the social feelings will still have scope. They are the virtues of society; the dispositions that belong to the several relations of life; a character of justice, veracity, benevolence, peace, humanity; a character therefore belonging wholly to beings related together; of no use, and altogether inapplicable to solitary beings.

And while it thus appears, that the social character and social condition will remain, we have intimations sufficiently clear not to be mistaken, in the fifth place, that our life will be a continuance of the present; as in other respects, so particularly in this, that, carrying with us the remembrance of the past, the remembrance of what we were, and of the persons with whom we were connected in this life, we shall have the power and the means of knowing each other in the next. This is rendered probable from all those passages, which speak of our future life as a social state. If the society of kindred spirits is to make a part of the happiness of that state to good men, nothing would seem more desirable, or more likely, than that those virtuous intimacies and attachments, which had been begun and continued through this life, and rendered tender and strong by their continuance, would be renewed; that it would make one part of the blessedness of the righteous to be reunited to those, to whom they had been long bound by the ties of affection here; to be permitted to renew and perpetuate the friends which were dissolved, and the relations which were severed by death.

ALL TEARS WIPED AWAY.

They fall fast in this world. They are seen every where. There are so many causes for them, and in such constant operation that there is not a moment not marked by a tear.

We try to wipe them away. We struggle hard to prevent the eye from telling the sadness of the heart. We do for a while seal up the fountain. But it is soon open again. Our strongest purpose will not prevent it.

Our friends try to wipe away our tears. Their words fall kindly on our ears. But sorrow is too deep for them. We thank them but still weep. *Time* tries to wipe our tears away. Many of them do disappear under their effort. But he only poorly and partially accomplishes his work. Some new wave of trouble makes us mourn afresh. So it has ever been. All before us have known more or less of tears, till the eye was dim in death. All coming after us will also pay the tribute of their tears in testimony of the sorrows of human life.

But what a kingdom is that, where there are no tears! 'ALL tears shall be wiped away.' It would be a glorious kingdom even if the work was not so complete. How happy would men count themselves if they were made to weep only once or twice in a life-time. What a kingdom of this world that would be, a few only of whose inhabitants ever had sorrow enough to cause tears. But in the kingdom above, the work is perfect. There shall not be one tear.

It will not be, the power we may have over ourselves that shall cause our tears to cease:—nor that of our friends over us,—nor the lapse of time that shall do it. These agencies of relief have been tried and have failed. God shall wipe away all tears. This agency can't fail. He can reach the deepest fountain of grief. The suffused eye is the sign of the *soul* in trouble. God will penetrate the soul itself with such influences as shall make tears impossible. He will drive all the causes of sorrow out of it. As the last trace of sin is removed, then will be the grand agent of human wo. The fountain is then forever sealed.

What a sensation would be felt if it should be announced that in this world there should be no more tears. Men would lift themselves up as if an heavy burden had been thrown off. They would shout to each other in exultation and call on the floods to clap their hands. Why should they not rejoice that it shall be so in the kingdom of above. And with far greater joy as this world fades as a leaf; but that to come is everlasting.

ALL tears shall cease. The tears of pain—the tears of bereavement—the tears of disappointment—the tears of remorse—the tears of despair; they are all wiped away. Go through all heavenly realms and there shall not be found a tear. You find millions that have *wept;* but the former things are passed away. Moses wept, and David, and Isaiah, and Paul. Not a ransomed one of all the myriads but once did weep. But the last tear has fallen!

Right views of that blessed world, and deep meditations upon it, are suited to soothe our earthly sorrows and chase away some at least of the tears that fall so fast now. God has revealed a tearless heaven to lighten by hope of it the trials of mortality. Blessed is he who knows how to use aright so powerful and happy an agency.—*Recorder.*

ADHERENCE TO TRUTH RECOMMENDED.

Exaggeration is one mode of violating truth to which vanity leads. Some cannot tell the simplest story without enlarging and adorning, until at last their very name becomes a by-word, and every one says, on hearing them quoted as authors of any account, 'Oh, we never believe half they say!'

Avarice and ambition are liars as well as vanity. In fact, all three are too often willing to gain something by deceit. One will have praise, another money, another power, though it be only that of a parish beadle or overseer; and all are ready to barter truth for a portion of these. He that obtains praise or respect or suffrage, upon false pretences, is morally a swindler, though the law may not visit the offence with any temporal penalty.

There are people who will lie for a joke's sake. They meet with some credulous simpleton, and practise upon his easiness of belief, that they may enjoy his expressions of wonder, admiration or horror. Is it not strange that a moral duty should be violated for such a reason?

'But,' it is said, 'there is no harm done.' There *is* harm done. The violation of truth is itself a harm, and still more the weakening of the regard for truth in the mind of the individual: and there is harm done to the deceived party. No man likes to have his credulity practised on; and this appears from the anger manifested when the imposition is discovered, and in provoking which, indeed, the joke consists. This is hardly consistent with the rule, 'Whatsoever ye would that men should do unto you, do ye even so unto them.'

Others violate truth through carelessness. Such cannot be considered as wilful liars; but they often cause similar mischief, and it is poor consolation to those who suffer by it, that the evil was not intentional. If my house is burnt, my loss is equal whether it was set on fire by a designing enemy, or by the madman that scattereth fire-brands and saith, 'Am I not in sport?' —*J. C. Means.*

ON A REGULAR ATTENDANCE AT CHURCH.

May we not ask, that as much shall be done and expended to frequent public worship, as is done and expended to frequent society? I do not perceive that our entertainments, parties, assemblies, or theatres are neglected for the severities or uncomfortableness of the weather. Means, defences, conveyances are provided, and the exertion and the expense are submitted to of course and without a complaint. Is it unjust to lay it down as a requisition and a rule that every one shall do and afford as much to go to Church, as he would to be present at a social visit or a party or pleasure? I am unable to perceive that any fair objection can be alleged against the propriety of this rule. It will not be said that social opportunities are less frequent than those of devotion, and therefore to be sought with more pains. On the contrary, as society is conducted in most of our cities and villages, the reverse is true. Besides, let it be remembered as still more material in the argument, that a man may do more good both to himself and to others by going to Church, than by going to a party of pleasure, or a social entertainment. And yet there are many, many who would think it hard not to be accounted good Christians, too, who habitually go out, in dark and stormy nights, to be present at parties of pleasure, who in the comparatively favorable circumstances of daylight and moderate inclemency of weather, find it too inconvenient to attend Church. Nay, they often go out, not for their own pleasure, any more than the merest slave of superstition goes to mass or to Church for his own pleasure. They go to sacrifice at the shrine of ceremony and custom, and yet they cannot go to sacrifice at the shrine of holy worship! The temple of fashion is filled, is crowded, in circumstances which would cause the temple of religion to be almost wholly deserted! The God of this world is worshipped, when the God of heaven and earth hath none to seek after him, or at most a small band of worshippers, so few and feeble, that their coming together is a heaviness and a discouragement!—*Christian Examiner.*

For the Register and Observer.

PRINCIPLES OF PSALMODY.

Messrs. Editors,—On reading from your paper of Feb. 28th the communication of W. S., relating to a series of 'Hymns Specially adapted to Music,' which had lately appeared in your columns, my first impression was that no reply would be of any avail; that the definitions and some of the principles, on which the author of those hymns was charged with errors, were so evidently novel and untenable, that no exposure of their incorrectness could be required. When, however, I considered that *you,* while you disclaimed a competent acquaintance with music to decide on the merits of the question, had given that communication a place in your columns, my conclusion was that it must have come from a source which you knew to be respectable, and consequently that justice to myself, and still more to the cause, which I think of great importance, might render it expedient for me to pay it more attention.

The definitions of metre, given by your correspondent, filled me with perfect astonishment, coming as they do from one, who is attempting to correct the supposed errors of another. 'What is called Long Metre,' he says, 'is, or rather should be, composed of a short and long syllable alternately, and the same is true of Common and Short Metres. Eights Metre, Sevens Metre, and Sevens and Eights Metre, on the contrary consist of a long and short syllable alternately.' A little below, he lays down the following principle, which has indeed the merit of being in perfect accordance with his definition. 'A tune, intended for either a Long, Common, or Short Metre, should have its first note for each line set at the close of a bar, and of course unaccented.' I shall not enter into any long argument with W. S., but would simply ask him, in the audience of the public, in what region of nature, art, reason, taste, or feeling, he found either his principle or his definition; which, if true, would condemn as incorrect every Long, Common, and Short Metre, so called, in the compositions of Watts, Doddridge, Merrick, and Wesley; and, as I believe, in every compilation of recent times; while it involved in the same condemnation a great proportion of our most popular tunes; among others Arundel, Nazareth, Watchman, Eckhardtsheim, Braintree, Duke Street, and Psalm 97th.

I always supposed that Long Metre, for instance, consisted in the measure of eight syllables to a line, so arranged that there should be four accents or emphases, generally disposed in Iambic feet, but still admitting and requiring many variations, in order to produce the happiest effect, either in reading or singing. A Lyric poem of twenty stanzas, written in prose Iambic measure, would be intolerable monotony. Four or five stanzas, without any mixture of trochees of spondees, may indeed be unexceptionable, especially as a great proportion of our Psalm tunes are strictly Iambic. Regular variations, however, from this measure, which can be well expressed by the music employed, contribute very much to the vivacity and force of both. J. Q. Adams, in one of his Lectures on Elocution, insists much on the importance of beginning a speech or a sentence with an emphatical syllable, when we wish to produce at once an important effect. The principle, I suppose, admits of no controversy in its application to oratory; and to me it appears equally true, when applied either to poetry or music. If any one deny that the following line for instance,

'Author of good, we rest on thee,'

is a good commencement of a hymn in Common Metre, I should not dispute with him, any more than I should labor to prove that a lilly is beautiful, a rose fragrant, or the material world something more than a fiction of the brain. These things must be decided by something else than abstract reasoning, or they must remain in perpetual doubt.

In my apprehension, W. S. has done himself great injustice, by the hasty criticisms in the piece under review. I think it probable that he may have a fair reputation for taste, both in poetry and music; but he does not appear to me to have surveyed, and much less to have examined critically every part of the field, on which he has entered. His definition of Eights Metre, if I understand what is meant by the term, is a more glaring instance of inadvertence, than anything yet mentioned. The following line, for instance,

'The flocks, as they carelessly feed,'

does not commence with the accent, nor can it be reduced to alternate long and short syllables, and yet it is a perfect specimen of that Metre.

The communication of W. S. tends to involve the great principle, I am endeavoring to establish, in darkness and perplexity, and to overwhelm it with innumerable difficulties. At least, I think this will be the tendency, in the view of a great part of your readers. I think it my duty, therefore, to protest against the extravagances of your correspondent, and to put your readers in the way of understanding the principle, for which I contend, and which I think I have almost invariably exemplified in the several series of hymns, which at different times have appeared in your columns. The principle is not that the hymns should be unmingled Iambics, but that each should be varied from such a regular succession, as much and as frequently as the emphases of the music require. It is neither more nor less than this, that all the successive stanzas of the same hymn, be in respect of the location of their emphases, cast in the same mould. As some of your readers know, this practical principle was presented to the consideration of the public more than twenty years ago, and since that time has been repeatedly brought to view. Those, who wish to see what has been written on the subject, are referred to the Christian Disciple for March and April, 1821; to the same work for July and August, 1822; to the Christian Examiner for May and June 1841; to the prefaces to two different Hymn Books, published by Samuel Willard, one in 1824, and the other in 1830; and to the files of the Christian Register for 1830 and 1831.

That the full effect of psalmody requires an invariable coincidence between the musical and the poetical emphases appears to me as undeniably true, as that two men may effect more by co-operation, than they can by the mutual counteraction of each other's designs. It is a proposition of which I can no more doubt, than I can of the reality of the most exquisite pains or pleasures, I ever feel; a proposition, which is as proper a subject of experriment, as the problem once was whether the power of steam could be effectually applied to locomotion. I have made and repeated the experiment for a quarter of a century; and on such experiments, when they shall be fully, fairly, and generally made, I confidently rely for rendering our Church music incomparably more impressive, than it has ever yet been. It is not, however, enough to use a book, that has been composed or compiled on this principle. It must be rightly used. If the tunes named are not employed, others of corresponding accents must be substituted for them; and, in the execution, the accents must be of that elastic nature, which alone gives vivacity to expression; and, above all, the sentiments must be brought out in a distinct articulation. Without all this, and something more, the experiment must in a great measure fail. Still I am persuaded that the chief difficulty lies in the general indisposition to make the trial. S. W.

PHILOSOPHY OF FICTION.

The spirit of Christianity will supersede fiction by revealing the infinite significancy and worth of the actual, by bringing to light the traces of divinity in all that is, by breathing a new life into every scene of nature, by attaching a momentous importance to the experience and fate of every human being, by displaying in the depths of the individual heart, and in the records of every individual life, the elements of the highest and most thrilling interest. Things that are have hitherto been passed by in the search after things that are not. Imagination must henceforth, so far as she ranks herself with the Christian school, busy herself in bringing to light, and setting forth the sympathy and worship of man, the things that are; and for this alone, as it comprehends the mysteries of an infinite *presence* and an exhaustless Providence, is the work of an eternity. *Delineation* must take the place of fiction. For one who takes Christian views of the world in which he lives, to think of inventing aught, with an unexplored infinity around and within him for the range of his fancy, is as pitiful a conceit, as it was for the magicians of old to redden with their drugs a cup or two of water, when a divine hand had turned all the rivers and fountains in the land into blood. Why should we invent, when there is everything around us, for us to discover and to learn? Think what an exhaustless fund of poetry, what a boundless scope for the imagination there is in the actual. The idea of an infinite presence in all things seen, in the glad sun and the bright stars, in the glow of mourning and the blush of evening, in the rushing wind and the flying cloud, how does it breathe new life into all the hues and forms of nature, load the air with harmonies, and crowd the most dreary scene with beauty! To think of every dew-drop and snow-flake, every ray of light, and breath of air, as a shrine of the Infinite One, how does it invest these material forms with an inexpressible grandeur and loveliness, impart a lofty dignity to life, shed a halo of glory over the most familiar scenes, and draw strains of adoring melody from God's least tuneful works! This present, this passing moment, how fast it flits by, how vapid as an idle tale does it seem to the sluggish spirit, that will not stay its flight, and analyze it, and trace the whence and the whither of its mystery of love! But immensity and twin eternities are enfolded beneath its wings. For this present moment the whole past has been a preparation day, and treasured mercies of the entire eternity that is gone are poured upon it, while the rays of an eternity to come light it up with hope and promise; nor is there an instant of that boundless past or that boundless future, which helps not to make the fleeting present blessed. And then the vast whole of nature smiles upon it. It chimes in with the harmony of the spheres. It is embraced in those mighty laws, that comprehend all space. The stars in their courses shed sweet influences upon it. It concentrates the whole energy and love of God.

Then, too, in every human soul, in every man's experience, how much is there which in the light of Christianity commends itself as worthy of the most diligent study and the tenderest sympathy! Whose life is there, that has not within itself the elements of more than epic or a tragedy? What more touching and absorbing themes of poetic interest, than are furnished by the life of the humblest human being, who comes forth on the arena of action to win or lose eternity; who does battle with manifold trial and temptation, compassed about by the cloud of heavenly witnessess, who is to be a member of a family, of society, and to transmit the impress of his character for countless generations, who at length must cross alone the valley of death, and alone face in judgment the Majesty of the universe? In the light of Christianity, how are the least incidents magnified, how does every scene in life swarm with the true elements of poetry! Think you that the widow's mite or the pile of garments which Dorcas made for the poor saints and widows, fills not a vastly larger place on the mental retina of mankind, and has not inspired the imagination in far more numerous, more various and richer forms than ever did the siege of Troy or the fortunes of Ulysses.—*Christian Examiner.*

THE PERFECT MAN.

[From the German of Ullmann.]

The character of Jesus, though thoroughly individual and unlike every other, has yet no such eccentric or peculiar feature, as results from a disproportional combination of the inward faculties. On the contrary, there is in his nature the most perfect harmony and completeness; and his acts bear the stamp of universal propriety and rectitude. Who can say, that the peculiar characteristic of Jesus was soundness of judgment, or tenderness of feeling, or richness of fancy, or power of execution? But all these excellences are found in him, just in their due proportion, and they work together in uninterrupted harmony. High fervor and gracious mildness; heavenly serenity and absorbing sadness; elevation above earthly pleasure and conditions, and a pure cheerful enjoyment of the same; regal dignity and self-denying humbleness; vehement hatred towards sin and affectionate forbearance towards the sinner—all these qualities are combined in his nature in one inseparable whole, in the most perfect subordination. Never was Jesus driven out of his own path; it was a quiet path, and always even. All the manifestations of his spiritual life have *one* great aim; his whole character has a unity that is perfect, complete within itself.

It is indeed true, as a saint who knew Christianity from the life, once said in his heart-winning way, 'One might well consent to be branded and broken on the wheel, merely for the idea of such a character as Christ's; and if any one should be able to mock and deride, he must be insane. Every man, whose heart is in the right state, will lie in the dust, and rejoice, and adore.' It is true; even as a bare idea, the spiritual image of Jesus which the Bible holds out to us, is the most dignified and the most precious, which is known to our race. It is an idea, for which one may well be justified in offering up his life. For, we may boldly assert, this idea is the most sublime to which, in the province of morality and religion, the human mind has been raised. It is the jewel of humanity, and whoever knowingly tarnishes or disfigures it, commits an outrage against the majesty of the heaven-born soul of man, in its most beauteous manifestations. Let it be a fable, it is still the most noble truth, which has been either received or communicated by the human mind, and preponderates, even as a fable, over a thousand varieties of ordinary experience. But it is not a fable; it is not a bare idea; for the man who was able to produce, from his own invention, such a character, such a pattern, must himself have possessed this greatness of soul, if we deny that he observed it in another. We must transfer the spiritual and moral greatness of Jesus to his biographer, if we deny it to himself. If we glance at the greatest characters which have been exquisitely portrayed to us by the creative power and art of the most gifted poets, do we find in these characters anything like that which is developed in Jesus? And these plain, uncultivated Jewish evangelists, *they* forsooth were able to invent it! How far, as an unaided man, did each of these writers of Memorabilia stand below Xenophon and Plato; and yet how high, in its silent majesty, stands the simple image of Jesus, which the unlettered evangelist presents, above the character that is given to the wisest Greeks by the two masters of language and rhetoric!

DEATH AND SLEEP.

The Angel of Sleep and the Angel of Death were journeying arm in arm on the earth. Evening drew on. They seated themselves on a hill not far from the habitations of men. A solemn silence reigned around, and the evening bell in the distant village ceased to be heard.

Tranquil and silent as it is their nature to be, these two benefactors of mortals, sat in fraternal embrace, and night already approached.

The Angel of Sleep then rose from his mossy seat, and strewed with delicate hand the invisible germs of slumber. The evening breezes wafted them to the peaceful habitations of the weary husbandmen. Sweet slumbers now fell upon the inmates of the rustic dwellings, from the aged, whose tottering steps are supported by a staff, to the infant in the cradle. The sick forgot their pains, the afflicted their sorrows, and poverty its cares. All eyes were closed.

Having performed his task, the kindly Angel of Sleep resumed his seat beside his graver brother. When the morning dawn awakes, cried he with joyous innocence, then will men praise me as their friend and benefactor! O how delightful to do good secretly and unseen! How happy are we invisible ministers of the Most High! How pleasing the silent duty which we are charged to perform!

Thus spake the benevolent Angel of Sleep.

The Angel of Death surveyed him with silent melancholy, and tears, such as immortals weep, started into his large dark eyes. Ah! said he, why am I not destined, like thee, to receive the tribute of joyful gratitude! Mortals regard me as their enemy and the destroyer of their pleasures.

O my brother, replied the Angel of Sleep, will not the good, when they awake, acknowledge and thankfully bless thee as their friend and benefactor? Are not we brothers and servants of one Father?

He spoke, and the eyes of the angel of Death glistened, and the brother spirits clasped each other in a tender embrace.—*Christian Examiner.*

ON HUMAN LIFE.

Often does the question come to us—what is a religious use of life? If we change slightly the terms, and ask, what is a wise use of life, few would find it difficult to answer. It must be wise, to use life for the greatest good to ourselves and others which it is capable of yielding. And this cannot be done, it cannot be even known, until all the relations of life are known and regarded, especially its duration, its destiny. These then must be studied, as the first and simplest wisdom. And with these all the uses of life must be made to harmonize. If you are mortal and only mortal, eat, drink, for to-morrow you die. But if you have a mind capable of infinite growth, a heart which thirsts for that which the world cannot give, a conscience that is its own tormenter or rewarder according as it is used, and must so continue indefinitely, if you are living a life always exposed to death, yet nursing in its own bosom the seeds of immeasurable happiness or misery, seeds sown by your own hand day by day—then *it is wise* to 'live soberly, righteously, and godly in this world,' and such words are no longer unmeaning. Nor is it a worthless consideration, though a low principle of action, that a good life can lose nothing, and may gain everything; while wickedness or infidelity has no advantage and perils all. 'What will be your condition,' said the young scoffer to the poor, suffering, aged Christian, 'what will be your condition, Father, without another life?' 'What will be your condition with it?' was the reply.—*Monthly Miscellany.*

AN ALLEGORY.

It was night. Jerusalem slept quietly amid her hills as a child upon the breast of its mother. The noiseless sentinel stood like a statue at his post, and the philosopher's light burned dimly in the recesses of his chamber.

But a darkly night was abroad upon the earth. A moral darkness involved the nations in its unenlightened shadows. Reason shed a faint glimmering over the minds of men, like the cold and inefficient shining of a distant star. The immortality of man's spiritual nature was unknown, his relations to heaven undiscovered, and his future destiny obscured in a cloud of mystery.

It was at this period that two forms of etherial mould hovered above the land of God's chosen people. They seemed sister angels sent to earth upon some embassy of love. The one was of a majestic stature, and in the well formed limbs which her snowy drapery scarcely concealed; in her erect bearing and steady eye, were exhibited the highest degree of strength and confidence. Her right arm was extended in an impressive gesture upward, where night appeared to have placed her darkest pavillion, while on her left, reclined her delicate companion, in form and countenance the contrast of the other, for she was drooping like the flower when moistened by refreshing dews, and her bright but troubled eye, scanned the air with ardent but varying glances. Suddenly a light like the sun flashed out from the heavens, and Faith and Hope hailed with exulting songs the ascending Star of Bethlehem.

Years rolled away, and a stranger was seen in Jerusalem. He was a meek and unassuming man, whose happiness seemed to consist in acts of benevolence to the human race. There were deep traces of sorrow in his countenance, though none knew why he grieved, for he lived in the practice of every virture, and was loved by all the wise and good. By and by it was rumored that the stranger worked miracles, that the blind saw, the dumb spake, and the dead leaped to life at his touch; that when he commanded, the ocean moderating chafing tide, and the very thunders articulated, he is the Son of God. Envy assailed him with the charge of scorcery, and the voice of impious judges condemned him unto death. Slowly and thickly guarded, he ascended the hill of Calvary. A heavy cross bent him to the earth. But faith leaned upon his arm, and Hope, dipping her pinions in his blood, mounted to the skies.

THE NATURE AND NECESSITY OF HOLINESS.

Holiness is Christian goodness. A holy character is a Christian character. In order then to acquire holiness, the Christian scriptures must be received as the guides of faith and practice. They must be faithfully studied, and whatever doctrines they reveal must be believed; whatever duties they enjoin must be performed, although it should require great, and constant exertions; whatever sins they condemn must be forsaken or avoided, although this should cost much self-denial and many painful sacrifices. As every one is answerable to God for his religious opinions and conduct; so must every one decide for himself what doctrines are revealed, what duties are required, and what sins are forbidden. The scriptures must be examined so regularly, a Christian spirit so faithfully cultivated, duty so constantly performed, and sin so vigilantly avoided, that the result may be *habits,* —habits of religious thinking and feeling, which shall manifest themselves in the outward conversation and conduct. Habits like these must constitute the character, and be formed by voluntary, persevering, prayerful exertions, aided by the promised influences of God's sustaining spirit. If a man be thus faithful to himself, his character will be Christian, belong to what denomination he may; because he will have formed it according to his sincere understanding of the truths and requisitions of the Christian religion. And because Christian it will be holy; for, I repeat it, holiness is Christian goodness.—*Christian Examiner.*

(Monthly Miscellany for March 1842.)

INCREASE OF RELIGIOUS INTEREST.

It gratifies us to speak of an increase of religious interest among the members of our congregations. If it were asked what we mean by religious interest, we should answer—interest in religion as a personal and practical concern. We think there has been for some time a growing sensibility to the importance of the religious life, and a serious inquiry, what are Christian obligations and how can they be discharged? This winter the evidences of such a state of feeling have become more open and decisive. A desire has been expressed, and in various ways exhibited, for more religious action. Especially have we noticed a wish for more frequent opportunities of strengthening the Christian character through the use of the social element which belongs to our nature, and by which religion may be assisted in effecting the work of personal sanctification. Religious meetings on other days than Sunday, and in other places than the Church, are much more common, and are better attended, than formerly. Bible classes have been formed, Vestry meetings are held, meetings at private houses for religious conversation and for social prayer have been introduced, and in different places different manifestations have been given of a more earnest attention to the things of the soul. Many are asking, whether they ought not to do more than they have done for the spread of Christian truth and piety. A more liberal support is afforded to our Associations for religious objects. And to a considerable extent a more positive religious life may be said to pervade our denomination. For in these remarks we do not include Boston nor its vicinity alone, but our congregations on every side and at wide distances.

There is one feature in this movement which we look upon with peculiar satisfaction, and which gives us confidence in respect to its character and its continuance. It is spontaneous, as far as we can learn. It has not been forced upon the people by any extraneous influence. No foreign excitement has startled them out of their usual habits. The clergy have not adopted any violent means or extraordinary measures to produce a fitful sensibility. Whatever increase of religious feeling or action may be witnessed has grown up naturally under the instructions and institutions to which the people have been accustomed. We therefore rejoice in it, and only desire that the zeal to which it may conduct us may never lack the attributes of wisdom, humility and modesty.

EXAMPLE.

There is great power in this. Are we ministers? What we do will accomplish ten fold more for the triumphs of Christianity than what we say. Are we laymen? Who has not a circle around him whom he can benefit by this means, if by no other? A holy man, one who exemplifies good principles in daily conduct—what is he

but a living law to his associates? Such an one, in however limited a sphere he moves, can do more, I had almost said, for truth and virtue, by his deeds, than the greatest in mere intellect, or the highest in mere station, can ever effect by his exhortations.

CHRISTIAN REGISTER.

BOSTON, MARCH 12, 1842.

A WORD TO SOME PERSONS WE KNOW.

Friends, it is suspected by many, that you are destitute of religious sensibility. Not a few of those who are but slightly acquainted with you, say that such is the state of your mind and heart, such your opinions, connexions and pursuits, that you never do and that you cannot feel as Christians should. We, who have often seen you, who have held free and close communion with you, know better than this. Nevertheless, you seem to us to be far from the right way; will you excuse our frankness, if we briefly tell you in what respect? Your fault is not, that you are unable to feel religiously, nor that you seldom do so feel; but it is,—either you are unwilling to acknowledge to yourselves that you can and do feel religiously, and so pass on as if you had no part or lot in the matter; or, when you are forced to acknowledge this to yourselves, you do not seek to prolong and cultivate the feelings as you might and should; or, in case you do both, *you* shrink from an open avowal of *your* religious convictions and *senti*ents. Is it not thus? Can it be well to proceed in this way? Will you not regard the kind words of friends, who suggest to you the true course? We beseech you first, that you look in upon your hearts oftener, watch their interior workings, learn that you have within you the elements of religion, and be no longer afraid to commit yourselves with your own consciences; and next, that when you find, as you frequently will, your hearts glowing with the sentiments of piety, you make an effort to prolong this state of feeling, to cultivate the holy principles you are conscious of possessing at least in their beginnings, and to carry them on to their full development; and then, that you let your good feelings of a religious kind, as you do your other ones, have an appropriate outward manifestation, that you let them have expression in befitting words and actions; in fine, that you go forward, as it becomes worthy disciples to do, and make an open confession of Christ, a public declaration of your faith in the religion you believe true and feel to be the wisdom and the power of God unto salvation.

WORTHY OF IMITATION.

Messrs. Editors.—I send you an extract of a letter, which I have just received from a clergyman in Maine, relating to friendly intercourse among ministers of different religious denominations. The intelligence was highly gratifying to me. And it will, I am confident, interest your readers.

'There is one pleasant circumstance in my situation, which is worthy of mention, as a sign of the times. Recently, by invitation of the Baptist minister of ——, the ministers of the other denominations met at his house to make arrangements for future meetings. We assembled, six in all, Orthodox, Methodist, Episcopalian, Baptist, Free Willer and Unitarian—passed an hour or two very pleasantly together, and formed a sort of Association. We meet every week, and spend an afternoon together; devoting the time to such objects and exercises as usually engage the attention of ministerial associations. A very good feeling and considerable interest are manifested. And I trust they will go on, and be highly useful to us individually, and to our common cause.'

I sincerely hope, Messrs. Editors, that this example will be followed by many of the clergy. It is time that a better spirit prevailed among all Christians; and especially among Christian Teachers. Why will they not remember the test of discipleship left by our Savior? 'By this shall all men know that ye are my disciples, if ye have love one towards another.' Happy would it be for the church, and glorious for the cause of religion, if the professed followers of the Savior would manifest their love to God by their love to man; if the same spirit prevailed among them which, in the early days of Christianity, called forth the admiration even of the enemies of our faith. 'Behold, said they, how these Christians love one another.' When, O, when, will this again be said! Could we but hear it, it would be to us among the strongest proofs of the approaching Millennium. Religion has too long suffered from the spirit of its pretended friends. The animosity which has, for ages, existed among Christians of different denominations, has brought disgrace upon the Christian name. Why cannot this animosity cease? And why cannot the clergy set the example? Or rather, why cannot the example, set by the clergymen referred to above, be followed? The Unitarian clergy have generally been more disposed thus to unite and have friendly intercourse with others, than the clergy of other denominations. But have they done all they could to effect that object? No matter if they have often been repulsed, when they extended the hand of fellowship. Let them forgive—forgive, 'until seventy times seven,' and resolve never to be 'overcome of evil, but to overcome evil with good.' Let every Unitarian clergyman, after reading this, go with the Register in his hand to his Orthodox brother clergyman, and show him what has been done in a village in Maine, and ask him if he is not willing to do the same. Let him exhort and entreat, 'with all long suffering.' Let him not give sleep to his eyes nor slumber to his eye-lids until he has done his duty in this matter. Why will not clergymen of different religious views banish all prejudice, and every unkind feeling from their breasts? Why will they not forgive (if there be any thing to be forgiven) and love one another, as God, through Christ, forgives and loves them? Children of the same Father, disciples of the same Lord, and heirs of the same immortality, why should they not live together, as brethren, in peace, harmony, and love? I would say to each one, pause—'think on these things,' remember if you have not 'the spirit of Christ, you are none of his;' bring before your mind, and keep it there as in letters of light, like the hand writing on the wall, the ever to be remembered words of the Savior, 'THIS IS MY COMMANDMENT, THAT YE LOVE ONE ANOTHER.'

Very respectfully, A SUBSCRIBER.

DOCTRINAL TEACHING IN SUNDAY SCHOOLS.

In treating upon a particular lesson, or portion of scripture, the teacher should inculcate both its doctrine and its application. It will seldom, if ever, be necessary or expedient for him to mention other sects or controvert their opinions. But he should *without* hesitation or reserve unfold what seems to him the truth or doctrines of the lesson and point out and enforce their application to conduct. He should teach the child that virtue consists in fidelity, not in opinions—notthat he must adopt this or that creed in order to be saved, but that he must search the scriptures and discover the truth for himself, and having discovered it let it guide and govern his conduct. The teacher should be frank and sincere. He should declare the whole counsel of God but not do it dogmatically. He should diligently strive to learn and to teach the truths or doctrines of the lesson, and their application. He should not pretend, however, to speak with authority. Let him be diligent and thorough in preparation, and when he meets his class, be true to his convictions; but let him not trample upon the free reason of his pupils, and let him not teach that there is greater merit in holding a particular form of belief than in integrity of mind and purity of character. Teachers of our denomination are in little danger of over-estimating *doctrine* and under-estimating character. Too many of them, it is to be feared, would find it difficult to state their faith with intelligible precision. I would have the teacher ingenuous and sincere but not overbearing. If he would be true to himself he must teach both the doctrine and its application, and must teach such doctrine as to him seems true, striving to make the scholar free in the use of his own powers, but responsible to use them aright. A. C.

'POSTURE IN PRAYER'—'BY SENEX.'

Messrs. Editors,—'Senex' thinks the *sitting* posture in prayer indicates a want of devotion. He *stood*. And yet he says, '*I noticed* several females engaged in conversation,' &c. Please remember the words—'*I noticed*,' &c., and say whether it is strange that they recalled to 'A Reader's' mind the following anecdote.

The late Governor Strong was seen every Sunday to go to sleep (?) in meeting. One good lady, Mrs. Senis, in her zeal to preserve the public religious exercises from harm, ventured to talk with the Gov. about his habit, and the following dialogue ensued.

Mrs. Senis. The habit of sleeping in meeting is bad, it is setting a bad example.

Gov. Strong. Yes, madam, the example is a bad one. How did you like the minister last Sunday?

Mrs. S. O very much; beautiful sermons! don't you think so?

Gov. S. Yes the preaching suited me—and you say you were pleased with it; and you think you was profited by it, do you?

Mrs. S. Yes.

Gov. S. Do you remember the morning text?

Mrs. S. The morning text—why—why—let me think—why—why I declare I don't remember it just now.

Gov. S. Well if you don't remember the *text*, you remember the *subject*—what the sermon was about?

Mrs. S. The morning sermon—why it was about—about—why really I have forgotten:

Gov. S. No matter then as to the morning sermon—you liked the afternoon one you say?

Mrs. S. O yes, very much indeed.

Gov. S. What was the afternoon text?

Mrs. S. The afternoon text? why—why—it was—why I ain't forgot that too have I? why really I don't remember.

Gov. S. You remember the subject I suppose—you can tell what vice the preacher warned us against?

Mrs. S. Why it was—it was—well now my memory is so bad.

Here the Gov. named the texts and the heads and substance of both of the discourses—and then turning to the good lady, he said, 'Madam, which is better, to sit with one's *eyes closed*, and listen to and remember what is said from the pulpit, or to be gazing round the house to ascertain who are sleeping, and thus so distract your own attention as not to remember anything tha the preacher utters?' A READER.

FESTIVAL AT SALEM.

A School Convention and Festival was held at Salem on Thursday of last week, which was of surpassing interest.

The present Mayor of that city, the Hon. S. C. Phillips, in his official capacity, had felt himself called upon by a sense of duty, in view of the low condition of the public schools, to place them upon a more liberal and solid foundation. Aided by the School Committee and the City Councils, during the last year, they commenced the work. It appeared from the statements made, that they had increased the number of their primary schools from *seven* to *eighteen*, and had provided them all with convenient and greatly improved rooms. In addition to this, they had built two grammar school houses, at an expense of $30,000 dollars; besides enlarging and improving the old ones. The new houses are model buildings, surpassing probably any of the kind, in point of size, arrangements, conveniences, ventilation, recitation rooms, and other essential particulars. The whole expense incurred the present year, including the regular expenditures, is $38,467. The annual appropriation for the purposes of instruction is $11,000. The internal regulations of the schools also have been newly revised, and the whole system is now regarded by those most competent to form an opinion, as the most perfect.

Having completed the work, this day had been set apart as a day of jubilee, of sympathy, and on which, in the presence of the children and invited guests, the municipal authorities were to make known their doings, and obtain from the people confirmation and co-operation.

The visiters, invited guests from Boston, Roxbury, Lowell, Newburyport, Beverly, &c., &c., with the Mayor, School Committee and other authorities, assembled in the morning at one of the new school houses, which they had full opportunity to inspect and admire; after which, a procession was formed, led on by the children of this school, and proceeded to the mechanic Hall, a building of vast dimensions, built on the spot on which the first church and the first free school in America had stood, and which on this occasion was crowded to its utmost extent. The pupils of all the schools, nearly 2000 in number, occupied the entire area of this great building, and the gallery in front. The side galleries were filled almost to suffocation by ladies, and the elevated stage in the rear was crowded with citizens, teachers and strangers, among the latter of whom we noticed the Nestorian Bishop. It was altogether one of the most brilliant scenes that could well be imagined.

The services were opened and closed with prayer; the first by Rev. Mr Emerson, the last by Rev. Mr Brazer. Five odes, written by children on the Black Board, were sung sweetly at intervals, one by the Primary children; one by the North school; one by the colored children, and two others by the misses, forming a choir in the front gallery. The addresses in the forenoon were by the Mayor, who presided throughout the day with great address and talent, and by G. B. Emerson, G. F. Thayer and L. G. Pray of Boston. In the afternoon, the Hon. Mr Phillips made an elaborate and masterly exposition of the whole proceedings of the city in relation to the schools. The contrast between their former condition three years ago, and their present, was striking and truly exhilerating. He was followed by Col. Andrews in behalf of the Committee of Instruction; and by F. Emerson, of Boston, in behalf of the teachers and committee of that city. The evening was devoted to a lecture from the Hon. Horace Mann, the Secretary of the Board of Education.

It ought not to be forgotten, that a beautiful collation was provided, and partaken of by the municipal authorities and the invited guests, the Mayor presiding.

The whole occasion was one of intense interest. It must do much, by exciting a noble emulation, to advance the great cause of education, throughout the state. Our schools, as much as we boast of them, are not what they should be in many respects; and we need a PHILLIPS in almost every place, to dare much and do much to improve the condition of our school houses, our school systems, and the tone of public sentiment on this subject. Q.

LETTERS ON THE PUBLIC CONFESSION OF CHRIST.

Messrs. Editors,—I have read with attention 'Letters on the public confession of Christ,' as it is a subject on which my mind is much interested. I agree very much with the remarks in Letter No. 2, published in your last paper, on the duty and propriety of making manifest the sentiments we cherish of faith and gratitude towards our departed Lord and Redeemer, which are beautifully and forcibly set forth, and I concur in the idea that Christians are solemnly bound by the injunctions of Christ to confess him before men—as I understand that precept—and forbidden to deny their belief in him even at the risk of life or every personal comfort. But I was startled at one statement which is perplexing to me, and of which it is my present purpose to request explanation. The writer remarks: 'It is said that in our own country, a nominally Christian country, of 17,000,000 inhabitants, there are but 2,500,000 professed Christians.' Now I would seriously and respectfully ask, by what possible statistics is the number of 'professed Christians' ascertained? Surely no one can have or acquire any proximate knowledge of the number of times or cases—in the multiplied conversations and transactions in the nominally Christian world—in which, either by direct avowal, or by necessary implication, a belief in Jesus as the true Messiah and Redeemer has been signified.

From the use made of this statement I have been led to suppose, that by 'professed Christians' in this sentence your correspondent meant to be understood—those who statedly partake of the Communion of the Lord's Supper—the number of whom may possibly have been computed. If I am right in this conjecture, it would gratify me—as well as many others—very much, if W. C. would inform us, in some subsequent number, by what authority—scriptural or other—profession of Christianity is exclusively limited to participation in the Communion, or where it is in the New Testament at all applied to that act, and of consequence, how the abstinence from that ceremony is to be considered a denial of Christ. It might be also pertinent to show how that can be properly called a '*public* confession'—which is usually made when the greater part of a worshipping congregation have retired, and which is consequently left to be performed in as private a manner as is any social, religious act among Christians.

These are not, gentlemen, idle or captious questions, they proceed from a real perplexity of mind; and your correspondent will, I hope, perceive that on the solution of them depends the whole force of his excellent arguments on the obligations of a *real* confession of Christ, if those arguments are intended to be applied to the attendance on, or neglect of the Communion. J. P. B.

UNITATIANISM—AND FOREIGN MISSIONS.

Messrs. Editors,—We believe that Christianity 'is the wisdom of God—and the power of God unto salvation to every one that believes.' We also believe that our views of Christ's teachings are true and that we hold them in their purity and simplicity. How then can we as a community, faithful to the Great Master, refuse to make habitual, systematic and zealous effort to propagate his doctrines, those precious truths of which we are the depositories and stewards, among those of our brethren, who, however remote, are lying in ignorance and wickedness, and that most pitiable of all miseries, that of human souls destitute of a knowledge of their own worth and destiny?

Among the innumerable hosts of the unchristian world, there is a large body of the nominal and real disciples of Mahomet, that seem to invite the benevolent ministry of a pure Christianity. Independently of their old feuds growing out of the early rupture of *the faithful*, between the Persian and Turkish or Arabic followers of the impostor, widened and exasperated by peculiar events, political causes seem to be operating on the Mohammedan mind, to bring it to a willingness to hear the simple truths and precepts of the Gospel, without a shudder or a taunt.

The very *theism* of their faith, mingled as it is with a grossly factitious and sensual theology, may yet be felt as the leaven with which Christianity may yet coalesce to leaven the whole mass of that wonderfully compounded and estranged people. There are doubtless other branches of the human family which may be reached and blessed by the Christian missionary of our faith. Bearing as he will the olive branch with messages of love, over the sea of human depravity, he may return to the true ark with grateful assurances of peace and safety.

And is it not time for Unitarian Christians to carry out into practical effect the great and noble truth, that recognises God as the universal Father: and all men as brethren? The true Christian looks with an eye beaming with fraternal affection, beyond the dividing lines by which nations have arbitrarily and for the most part, cruelly and unjustly marked their respective boundaries, to claim and to bless his brother man. He will not, he cannot go forth with the cross and *labarum* of a warrior, like the deluded Constantine, nor with the mimic thunders of Sinai or the threatened wrath of an avenging Deity,—but he will bear the Bible as his *standard*, and if true to its spirit, he will see and bear along that mysterious halo of the cross that irradiates the inscription of Love and Holiness. There is no need of fanaticism or of the spirit of revolution or of any other, to mar the polity of States, or *directly* to disturb their usual course. But there is need of zeal and patience and self-sacrifice; and Christianity demands them now, at the hands and from the deep heart of the true disciples, for the furtherance of its cause and salvation throughout the world. The plain injunctions of the Head of the Church and of his Apostles, the concurrent voice of prophecy and precept, the heart-appalling claims of a suffering world, ought now to be urged in a manner not to be resisted upon the mind and the heart of the rational, spiritual Christian. It is not enough to 'have our lamps trimmed and burning' around the comfortable family altar, or in the handsome and convenient or magnificent temple, or to wait on the distressed and naked in body or mind in our populous or sparser settlements, near or remote, to cheer them with the multiform charities which Christianity loves to supply; all this, holy, generous and good as it is, still is not enough, because it does not fulfil the conditions of the Christian Faith. She demands labor, sacrifice, unceasing devotion to the cause of Christ as that of universal humanity suffering for supplies to be derived only from his spirit and teaching.

And what after all shall be done to set and keep in motion a wise plan of missionary operations, will have to make the sacrifice? Not they surely who shall bestow the needed *pecuniary means* if prudence mark even their liberal gratuities. The veritable saerifice generous as it is holy, is on the part of the devoted missionary. Nor can I doubt that such may in good time be found duly prepared and equipped for this spiritual warfare, if the Unitarian community will but utter the saving word and resolve under Providence, to do the glorious work. They will find the schools of instruction for this grand object will be filled, and this commerce in beatitudes between human souls, will manifest a *supply* gradually approximating the *demand*. We may expect no miracle in the enterprise, but we may confidently trust in the grace of God, if the benevolent effort be marked with the 'wisdom of the serpent and harmlessness of the dove.' Moreover, the miraculous signatures and sanctions of the religion of Jesus, when brought home to the inner, the true man, are essential to his regeneration. In this spiritual contact, the healing touch of the Savior may still be felt, his voice of mercy and forgiveness, still be heard. While meditating the duty of missions, the excellent letter of the Rev. Dr Lowell to the Rev Dr. Anderson, in a late Christian Register, came most opportunely to confirm my previous views of this interesting subject. May others be constrained by the reasoning and advice of that wise man and learned and efficient minister of the gospel, Dr. Lowell, to urge upon the intellect and consciences of our brethren, this great duty, as essentially connected with their 'high calling in Christ Jesus.' H.

SUNDAY SCHOOL MEETING.

The Sunday School Society of this city has been in operation now fifteen years.—In the outset it encountered some obstacles. But it persevered, and overcame them all. At the commencement there were few schools connected with our churches.—Now, there is scarcely one with which a Sunday School is not deemed an indispensable adjunct. By its annual and quarterly meetings, it has done much, as we think, to excite and sustain a deeper interest in the work, both among the teachers and in the community. It has published Annual Reports, which have been distributed to all the schools in the United States, and some have been sent abroad. By this means, which has been frequently and gratefully acknowledged, something has been done to diffuse a knowledge of the best modes of organization; the most approved and successful methods of teaching; and other important elements connected with the welfare of the Sunday School and the Juvenile Library. At times, courses of lectures have been delivered before them, and once a course of sermons by several of our ministers. The sermon of Dr. Channing on the 'Sunday School,' that of Rev. Mr Gannett at the 'Jubilee,' and Rev. Mr Waterston's, 'on the diffusive nature of Christianity,' were delivered before this Society, and have been extensively circulated.—They have published also a few good books for children, a hymn book for Sunday Schools, and recently have established an Agency for the purpose of visiting wherever invited, and addressing Sunday Schools, which has met with much favor and general approval. As their means have been recently increased by a number of Life Memberships, they have commenced the publication of tracts suitable for children for gratuitous distribution. One of three thousand copies—'Overcome evil with good'—has already been distributed. Two are in the press or published—one a sermon for children, by Rev. T. B. Fox, 'Little things and great things;' and the other, 'Robert Fowle,' a story, fourth edition, by Rev. Dr. Ware, Jr. Of these, four thousand are to be printed.

The Quarterly meeting on Sunday evening last, was not a large one, owing undoubtedly to the unfavorable state of the weather, and the numerous meetings for other purposes. Rev. Mr Robbins opened the meeting with prayer, after which Dr. Flagg made an address as President from the chair. Reports were then read by Messrs. Cobb, Pray and Bayley. These reports were written by teachers, male and female, in and for their own respective schools, without any expectation of their being read at a public meeting, giving an account of their methods of teaching, with remarks and reflections growing out of their duties, office and responsibilities.—They exhibited much talent, sound judgment, great devotedness, and generally a deep religious feeling.

After the reports had been read, the meeting was addressed by the President; Rev. Mr Robbins, who bore his testimony strongly to the value of the Institution; by Messrs. Pope, Osgood and Allen, of the Divinity School, Cambridge; and by Messrs. Pray and Bayley of the city. The meeting was closed by singing the usual doxology.

The interest of the meeting was well sustained; and many proofs were brought forth in the discussion, that the labors of the teachers, with the blessing of Heaven, have not been altogether in vain. In particular, three letters were read by Mr Pope, spontaneously written by as many Sunday School Scholars, to a teacher in this city, expressive of their gratitude for his labors; and the satisfaction they now feel in entering upon a religious life, induced thereto by his faithful and long continued services and instruction. These and others of the class have recently made a public profession of religion. Long, long, may these schools be sustained and prospered by the same or increasing devotion on the part of their friends and the public. P.

For the Register and Observer.

LETTERS ON THE PUBLIC CONFESSION OF CHRIST.

LETTER III.

S. Feb. 1842.

My Dear L.,—The public confession of Christ seems to me highly important; important both because he distinctly requires it, and because it is attended with many advantages to ourselves and to the religion we profess. It seems to me to be the incumbent duty of all, men as well as women, young persons and even children as well as adults and the aged. I know not who may be excused from it of those who understand its import and who can honestly make it. I trust that the time will ere long come, when it will be as common as attendance upon divine worship. I trust that the time will come, when every nominal Christian will also be a professed Christian; when every one who now bears the name of the great Messiah by courtesy, will hold it by a more just and substantial claim, when every one who enjoys the blessings and privileges of our holy religion, will be ready to confess his obligations, and to declare his purpose of conformity to its pure and perfect precepts. I would fain do some thing to hasten the approach of this happy period, and would therefore invite your candid attention to some farther remarks upon the subject, to which I have called it in my two previous letters.

And I would ask, first, what is the purport of the public confession of Christ? Such a confession is generally termed a profession of religion. This expression is unauthorized by Scripture, and it is an unfortunate one, for it conveys wrong ideas of the nature of the act, and, of course, wrong ideas of the state of preparation which needs precede it. Profession of religion! What thought does it suggest but that of professing to *be* religious? And it is so understood by most persons; they consider it as the coming forward before the world, and declaring themselves as having already obtained religion, and hence as being holier than other men. And being supposed by others thus to set themselves up as the good and excellent of the earth, they are narrowly watched, all their frailties are closely scanned, and the church is thereby brought into disrepute and even contempt. The truly humble and devout, moreover, in many instances, sensible of their weakness and unworthiness, cannot prevail upon themselves to profess to have obtained that, which nevertheless they are earnestly seeking, and which they would sacrifice all else to acquire. And hence, these humble and devout persons, who would gladly honor the Savior in every way in their power, are deeply distressed because they cannot feel worthy to do it in the method which is popularly demanded. Hence, too, the vain and arrogant, who are least likely to be deterred from making a religious profession by the existing erroneous views of its import, give an unfavorable character to the church and favor an unjust estimation of the religious part of the community. They are, also, encouraged in the notion, that this is the last rather than the first act of the religious life, and hence, when they have performed it, they are liable to imagine that their work is done, that the seal is put to their salvation, and that the Christian course is not henceforth to be to them one of unwearied, persevering effort,—one of unceasing progress, certainly not to be terminated this side of the grave.

For these seasons, it would be well if we could entirely discard the expression, profession of religion, and get rid of the wrong ideas associated with it. The scriptural expression would be, the confession of Christ. And what would such a confession imply? It would imply that we acknowledged his claims and received him in the character in which he appeared among men; it would imply that we received him as our Savior, as the divinely appointed Mediator between God and man, as an infallible Teacher of religious truth. It would imply that we were sincerely desirous of the salvation he came to offer—that we really wished for the reconciliation which he came to mediate, and that we were firmly resolved to listen to the revelations of divine truth which he came to make, and by them to regulate our lives. It would, in a word, imply our belief in Jesus as the Messiah or Son of God, and our deliberate purpose of receiving and obeying him as such. This is the whole account of the matter. It is not so much a profession of religion, as a profession of a desire of religion. It is not the last but the first act of the Christian course, it is not an end but a means. It is not to be the crown of our efforts, the symbol of our triumph, the emblem of our success, but the staff with which the pilgrim commences his arduous way, the scrip to contain his spiritual nourishment, the place of rest from his weary labors. It is not to be the proclamation of our worth and holy separation from the world, but the confession of our purpose to seek for these in Christ, the friend of the weak and sinful. It was never intended to gratify the vanity of the arrogant and pretending, but to afford encouragement and support to the gentle and humble. Not, then, a profession of religion, let it be called, but of an earnest desire to be religious, a profession of faith in Jesus, and of a fixed, deliberate, purpose of living in accordance with his instructions and of seeking our salvation in the gospel-appointed way. Not, then, let the church be considered the company of the holy, but of the humble seekers after holiness. Regard them not as those who claim to be free from human frailty, but as those who, knowing their weakness would fain seek strength from heaven; not as those who are already sinless, but as those who, feeling their sins, would fain be released from their thraldom, not as those who have now attained all excellence, but as those who dimly discern her glorious form, and who, standing at her footstool with veiled faces, would gladly catch some of the least of her graces.

Who then are called upon to confess Christ? Those who are already religious? If you mean those who are perfectly religious, I know of no such class. We have none of us become as religious as we may be, we have none of us made such advances in piety, that we have no room to advance farther. The steady, constant progress of a whole devoted life, would not exhaust the treasures of holiness. Is it those, then, who, feeling the importance of religion, have deliberately resolved to seek it? Certainly, these and none other. It is all that can do it in truth and sincerity. It is every one who believes in Jesus, and who can honestly say that he means to follow him. It is every one who in some degree understands the requirements of the gospel, and who can honestly say that, with the help of God, he means to fulfil them. It is every man that can do this, whatever may be his condition or occupation in life. It is every woman that can do this, (whatever may be her situation or her prospects. It is every child that can understand and truly say this, whatever may be its age or attainments.) Every one, my friend, is called upon to confess Christ, who believes in him, and can sincerely express his wish to keep his words and to rejoice in his promises. We are not to wait until we have completed, or nearly completed, our Christian course, ere we give in our allegiance to him; but we are to do it when we commence the race, and have only fixed our eyes and hearts upon the still distant goal. We are not to wait until we have finished our Christian warfare, ere we enrol ourselves among his followers: but when we are ready to enter the combat, and just begin to discern the hosts of spiritual foes that will dispute our success. We need the name of Christ as our watchword. We need the feeling that we have actually enlisted in a warfare from which there is no honorable discharge, to give us spirit to contend strenuously for the victory, and to resist, if need be, even unto death, striving against sin.

Yours affectionately, W. C.

CORRESPONDENCE OF THE A. U. A.

Salem, March, 1842.

My Dear Sir,—A parishioner, who signs his letter 'L.,' has inclosed to me Three Dollars for the benefit of that Sunday School in Quincy, Ill., where the mother said she 'would be glad to have her children go to School, and get larning;'—see a letter in the Christian Register of Feb. 26th 1842, with the head of 'correspondence,' and signed G. M. I send the sum to you, with the request that it may be forwarded according to the wishes of my friend. I only add, that his property is so small, (if I rightly interpret his signature) that if others of our denomination would give a tithe of the same proportion of their income that he has given of his, our Sunday Schools at the West, would no longer languish for want of pecuniary aid.

Very truly yours, J. B.

P. S. My friend 'L.,' also sends the inclosed $3.00 for the '*Mobile*' Sunday School, to which his sympathies were attracted by a communication in the last Christian Register, over the signature of C. H. A. D.

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Newport, March 6th, 1842.

Dear Sir,—Having learned from the two last Registers that books and tracts are very much needed at the West, I feel desirous of doing something for this cause. I have collected some books and tracts from Ladies of our Society, which I send just as I received them, and hope ere long to do something more.

Truly yours, M. G. E.

RECENT PUBLICATIONS.

'Think Soberly.' A Sermon on Temperance; delivered in the Unitarian Church, Newport, R. I., Sunday evening, Feb. 6, 1842. By Charles T. Brooks, Pastor. 1842.

We have not seen many better Temperance discourses than this. Let it be widely circulated; wherever it shall go, it will do good. A brief extract follows:

'It is of no use, it is worse than vain, to look for public order and virtue and security, except through private instances and examples of sobriety and self-control—because we are thus all the time sowing the poison or neglecting to sow the antidote. No—if we would dry up the stream of public iniquity, we must look to the fountains and the tributary rills—we must labor to reform and regenerate ourselves and our neighbors. And in what respect has such reformation and regeneration been more needed in our community than in the matter of temperance? I do not mean merely temperance in regard to the use of certain specific drinks, which the progress of civilization and fashion has long since very extensively put down or out of sight as somewhat vulgar—but I refer to the use of any thing and every thing, drink or drug, which goes to cloud and confuse a man's reason, make his conscience obtuse, his sensibilities unhealthy, which by a subtle poison eats to the very core of his soul's peace, rendering him restless, fitful, fretful, more able and inclined to find petty faults in every body and every thing, than to see the good and embrace it, and give himself with dignified devotion to what is truly great and substantial. I sometimes fear that in our talking and thinking about the horrors of drunkenness and the statistics of intemperance, under its more glaring and disgusting forms, we may forget to realize the too common and insinuating influence of that *moderate excess*, which secretly and quietly saps the foundation of a man's character

and influence, renders him not a positive nuisance, it may be, but a moral cypher in the community, or a drag-weight on the wheels of general improvement.'

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A Course of Lectures on the Doctrines of the New Jerusalem Church, as revealed in the theological writings of Emanuel Swedenborg. By B. F. BARRETT, Pastor of the First Society of the New Jerusalem Church in New York. 1842, pp. 443.

These Lectures were delivered in the city of New York during the winter of 1840-41. They present, in a clear, earnest, popular style, an exposition of the religious views entertained by Swedenborg and his followers. The high claims set up for this man are, no doubt, groundless; to such however, as would learn, in an easy way, what were his speculations, the book before us may be as interesting and useful as any to be found on the subject.

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The Christian Examiner and General Review. March, 1842. Boston: James Munroe and Co.

An excellent number, we think. So valuable a work as the Examiner, ought to be read in every family.

—

The Monthly Miscellany of Religion and Letters. March, 1842. Boston: William Crosby & Co.

This is a very good number of a periodical which we always find interesting and instructive.

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The Flower People. By a Lady. 1842.

A pleasing and useful little book; all young persons would do well to read it. For sale at Tappan & Dennett's.

UNION PASTORAL ASSOCIATION.

This Association will hold its next meeting at the Secretary's, No. 67, Washington Street, Providence, on Tuesday, March 15, at 11 o'clock, A. M.

SAM'L OSGOOD, *Secretary.*

Public Services in the Westminster Church at 7 o'clock, P. M.

BOOK AND PAMPHLET SOCIETY.

The branch organized in Rev. Mr. Robbin's Society consists at present of one hundred and ten members. The branches in societies of the common size will vary from 100 to 130 members.

The Society have just published a Circular, which is ready for distribution in those societies, in which branches are still to be formed.

Having inserted the communications of the Ministers at Large and of the Minister to seamen respecting the want and uses of tracts in this city, we make an extract from the Circular respecting the country.

To individuals and neighborhoods in the country. In the country opportunities of doing good continually occur. One of our number remembers to have heard a year or two since of the case of a pious farmer, who, received from a friend some tracts and books distributed by this Society. On Sundays he worshipped with a religious society, from whom he differed in modes of faith; but at family worship in the evening of that day, he was in the habit of reading these tracts and books to his family. Frequently a neighbor came in and remained during the service; and after a little while it became common for a number of the neighbors to meet at his house to attend these services. A new religious society has since been formed, of which he was a member; and to which no doubt these services contributed. Their benefits are still more needed and felt in the unsettled parts of our country. A clergyman, who was the pastor of a Western church, was in the habit of receiving from the Society tracts for distribution. During the last year an old man came to him and told him, that he had formerly obtained these tracts from some distributor, and had kept the Sabbath by reading them to his family. The nearest church was many miles distant from him. He was now going to settle in Texas with his sons and their families. He had heard that our informant sometimes had the Society's books and tracts, and old as he was, had walked more than twenty miles to get some, that he might have the means of keeping the Sabbath, as before, in that distant land, to which he was removing. But he went away empty, as the clergyman, when he last called at our depository, was not able to obtain a supply.

In some parts of the country, too scantily settled to permit the inhabitants to indulge even the thought of maintaining public worship for years to come, (except by an occasional visit from a missionary of the Methodist or Christian denominations, whose value can only be known in such place,)it is known to us to be a custom to meet at some central house for religious worship. We, who abound in religious books and tracts, cannot estimate the want of them at such times and for such purposes. A young man, who wrote three years ago to the agent of the A. U. A., for tracts, remarked 'that he had a tract by Rev. Dr. Channing, which he prized above all price; that he had often read it, at religious meetings, but was unwilling to lend it, lest by any means it might be lost.' The writer afterwards left his farm, wife, and children, studied at Cambridge, and is now preaching in that part of the country; and has been led to these sacrifices, as he informs us, by reading a few of our religious publications. We refer to Rev. Mr. Conant, whose truly Christian zeal and enterprise have within a few months become so well known. Some of these neighborhoods are known to us; yet through the vast extent of our Western country how many probably exist, of which we know nothing, but which might be reached, if we had distributors in the West. When we are assembled in our thronged and venerated churches, ought we not to remember the little circles of worshippers in the log houses of the wilderness.

To Churches in the West necessarily without pastors. It is well known to many, that it is difficult to provide ministers for the West, until a Divinity School is established there. What shall we do until then? They tell us what we shall do. 'Send us,' says a Western correspondent of the agent of the A. U. A., 'send us some of those silent but eloquent preachers, the tracts of your Association. It will be a great comfort to us, sometimes to meet together on the Sabbath and hear one of them read. It will remind us of the New England Sabbath and its ever-to-be-remembered instructions.' Our duty is plain. But this state of things is not confined to existing churches. As our missionaries have travelled and preached through the country, many opportunities offered to gather societies, which prudence forbade them to improve. When religious light and truth has been communicated and religious feeling called forth, and an effort is made, and the means of supporting worship provided; a corresponding effort on our part is expected, and they wait impatiently for a preacher. We are unable to perform our part; no one comes and the disappointment is deep and bitter after so much feeling, exertion, liberality, and self-sacrifice. These would not necessarily be feeble churches and need not be classed with them. If we will not gather societies, where we might, shall we do nothing? Yet books and tracts are the only means by which anything can be done. In both the above cases, we must endeavor to keep the flock from wandering, till the shepherd comes. But the fact is more favorable than the figure; for we can send them the written voices of distant shepherds, till God shall aid us to send their own.

OBITUARIES.

For the Register and Observer.

JOHN HAYWARD.

Died, Feb. 19th, John Hayward, son of Mr. James Hayward, of Boxborough, in the 26th year of his age. Seldom has it become our painful duty to record the death of so estimable a young man. In his manner he was modest and unassuming, kind and courteous, which rendered him beloved and esteemed by all who knew him. Though called in the morn of life to leave kind and indulgent parents, affectionate brothers and sisters and everything which rendered life happy and desirable, still death had no terrors for him. He went down to the grave confiding in the goodness of that All gracious Being who had hitherto supported and sustained him.

His funeral was attended on the Tuesday following at his Father's residence, and a Sermon preached from these words, 'Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.' Solemn was the scene and occasion, and long will it be remembered by hundreds who had assembled for the last time, to testify their love and esteem for their departed friend and brother.

'Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them.'

'Brother, thou art gone before us,
And thy saintly soul is flown
Where tears are wiped from every eye,
And sorrow is unknown.

From the burden of the flesh,
And from care and fear released,
Where the wicked cease from troubling,
And the weary are at rest.

Stow, March 1st, 1842. W. H. F.

For the Register and Observer.

ISRAEL SCOTT, ESQ.

Died, in North Hadley, March 2, Israel Scott, Esq., aged 71. A man of gentle and amiable deportment, of a sound and liberal mind, of a constant but generous hostility to all narrowness in thinking and acting, of a deep religious faith, and an upright, Christian life,—a life, too, as calmly closed as it was faithfully lived.

TIMOTHY PRESCOTT, ESQ.

In Concord, Feb. 26, Timothy Prescott, Esq., aged 55 years. In the death of Mr. Prescott, the community in which he lived have sustained no ordinary loss. Upon the brief warning of a few days' illness, in the prime of life, in the full maturity and vigor of intellect, he has been taken from among us; and a place is left vacant in the town, to the parish of which he was a member, in the neighborhood, which cannot easily be supplied. The leading traits of his character were such as were calculated to make a deep impression upon all who knew him. He was a strong man, in mind and body. A man of exhaustless energy, of untiring perseverance, of an iron will—opinionated, self-relying, *persisting* even to obstinacy—he had a remarkable soundness of judgment, and his opinions were based upon a practical sagacity which always commanded respect. His choice of an occupation exhibited a rather striking instance of wisdom and moderation. The first part of his life was spent in trade, where his skill and industry were fast accumulating property; but he retired in middle life with only a competency, preferring security and independence to the pursuit of wealth.—Among some traits of character, he possessed a virtue too rare in our times, but so comprehensive in its significance, that it ought to stand first in the list of manly qualities—*justice.* He was a just man. There was no claim upon him which he did not punctually discharge, no trust which he did not fulfil, no promise which he did not keep to the letter. Whatever he undertook, he did faithfully and well.—He enjoyed but an imperfect education in his youth; he had little refinement of manners, and an exterior rough and unprepossessing: yet in his domestic relations he was tender and affectionate, and as a neighbor no man was kinder. The patient assiduity and unwearied attentions with which he supported the infirmities and lightened the burden of years of the venerable Dr. Ripley will long be gratefully remembered by his parishioners.—The sudden approach of death found him unaltered. He bowed to the inevitable sentence with manly composure. He applied himself to what little remained to him to do; and then, having completed every matter of private business and public duty, the work of life finished, calmly awaited its close.—Comm.

MRS. PHEBE HUBBARD.

Died, in this town, on Wednesday evening last, very suddenly, Mrs. Phebe Hubbard, relict of the late Capt. Dimon Hubbard, aged 81 years. Few who go down to the grave leave more friends to mourn departed worth than has Mrs. Hubbard. Cheerful, kind and affectionate, her presence was ever greeted with expressions of pleasure. To those in trouble and distress she was at all times ready to extend the helping hand, as well as to lead the mind to the consolations of religion.—She was for many years a member of the Unitarian Church in this village, and evinced, by her daily walk in life, her sincerity and devotedness—that she was an humble follower of Him who died for man's redemption. She has left several children and grandchildren to lament the loss of a kind and affectionate parent—yet they have every reason to believe that their loss is her gain, and that, at a good old age, she has been gathered to the mansions of her Father in Heaven, to receive the cheering welcome of thou hast 'well done, good and faithful servant, enter thou into the joy of thy Lord.'—*Kennebunk Gazette.*

GENERAL INTELLIGENCE.

Steam Packet Caledonia.—Great anxiety is felt in regard to the fate of this vessel. Had she been at Halifax on the return of the Unicorn thither we should have learnt the fact some days since, by the arrival of the Unicorn with her passengers. The Daily Advertiser says:—

'There are of course many chances that she has put back to some European port, or to the Western Islands. A correspondent reminds us that a supply of coals has been deposited at the Azores, for the contingency of any of the steamers being obliged to put in there.'

A New York paper speaks of the arrival of the ship Tarolinta, at that port from Liverpool, and says.—

'The Capt. of the Tarolinta informs us, that when he left Liverpool on the 24th of January, he saw the Caledonia steamship; she had been undergoing full repairs, and was on that day all ready for sea. It was then generally reported in Liverpool, and believed that Lord Ashburton had taken his passage in the Caledonia, and was to leave Liverpool in that vessel.'

The Blind.—Dr Howe, of the Boston Institution for the Blind, reached New Orleans on the 20th ult, with his pupils, being on a tour to awaken the public mind to the value of the means for instructing the blind.

BY HIS EXCELLENCY.

JOHN DAVIS.

Governor of the Commonwealth of Massachusetts.

FOR A DAY OF PUBLIC

FASTING, HUMILIATION AND PRAYER.

By and with the consent of the Council, I appoint THURSDAY, THE SEVENTH DAY OF APRIL NEXT, to be observed by the people of this Commonwealth, as a DAY OF FASTING, HUMILIATION AND PRAYER, and earnestly invite them to assemble in their places dedicated to Public Worship, that the day may be devoted to the customary Religious solemnities.

As a Christian people, it becomes us, with humility and contrition, to bow ourselves before our Heavenly Father, imploring the forgiveness of our sins; And while we thus, with penitential sorrow, entreat for the interposition of Divine Mercy, acknowledging our imperfections, and the infirmities of our nature, we should not be unmindful of the gratitude which ought to fill our hearts, for our preservation amid the perils which beset life; for the blessings and comforts which are multiplied around us, greatly beyond our merits for the continuance of the civil and religious liberty which is enjoyed by all our citizens, and is extending its benign influences to the whole human race: for the gratifying progress of moral and intellectual improvement, which gains strength through the increased prevalence of Christianity, and the more extended and liberal means provided for the education of youth and children: for the measure of prosperity which has been vouchsafed to our citizens in their diversified lawful occupations: and, above all, for the hope of salvation through the intercession of the blessed Redeemer.

Being thus penetrated with humility for our unworthiness, and with gratitude for the signal mercy and forbearance of a just God, whose care and protection at all times sustain and uphold us: it is a suitable occasion, by supplication and prayer to entreat that the invaluable liberties and privileges, which we as free citizens enjoy, may be enlarged and perpetuated: that the embarrassments which press upon industry may be mitigated, and give place to a lasting prosperity: that the coming seasons may be propitious, and the laborer realize the reward of his toil, in the multiplied comforts of life, and in the increased moral and mental attainments: that the scourges which afflict our race may be averted, and peace and contentment prevail among the people: that the love of temperance, justice, and mercy may fill all hearts: and that the laws of Christian Charity, Pure Religion, and Benevolence may extend their influence, till there shall be glory to God in the highest, on earth peace, and good will towards men.

Given at the Council Chamber, in Boston, this twenty-sixth day of Febuary, in the year of our Lord one thousand eight hundred and forty-two, and of the Independence of the United States the sixty-sixth.

JOHN DAVIS.

By his Excellency the Governor, with the advice and consent of the Council.

JOHN P. BIGELOW, Secretary of the State.

God save the Commonwealth of Massachusetts!

Temperance Items.—We copy these from the Salem Gazette of the 4th inst.

'On Friday evening last, there was a glorious meeting of the friends of this noble cause, in the Hall of Representatives at Washington. Mr Briggs of Massachusetts, President of the Congressional Society, presided, and Mr Howard of Michigan took his seat as secretary. Mr Gilmer of Virginia, Mr Burnell of Mass., Mr Marshall of Kentucky, Mr Hawkins of Baltimore, and others were the speakers. The speech of Mr Marshall was wonderfully eloquent and forceful.—He spoke more than an hour, upon a resolution offered by himself, declaring that the custom, so popular in what is called 'good society,' of drinking healths at table, is a serious impediment in the way of the temperance movement. The correspondent of the Boston Atlas says:—If Marshall continues to make converts at the rate he has thus proceeded upon, we shall have to dispense with the fountains at the capitol, and make large importations of water beside, to supply the increasing demand.

The Washingtonians of Rockport celebrated the 'birthday' with singing and dancing in the evening.

In Hamilton county, Ohio, there are about 18,000 Washingtonians. In Cincinnati alone there are 12,000.

Temperance Lectures.—The Rev. Mr. Gray continued the course of lectures before the Boston Temperance Society, on Sunday evening, at his Church in Bulfinch street. In his introductory remarks, he alluded to the venerable and early pioneers of the temperance movements in Massachusetts, which commenced in Boston, by the formation of the Massachusetts Temperance Society in 1813, by a few leading men, to whom much praise is due, and for which their memories should be cherished with gratitude. He said too, the *fallen* had *arisen*, and were the most popular lecturers of the principles of *total abstinence* from all that intoxicates, and the poor lost inebriates were rallying around the standard and putting their names to the pledge of total abstinence as the surest course of safety for *them* and for *all*.

Mr. Gray alluded to the wickedness, misery and degradation, the fruits of intemperance, which had come under his own observation, and he presumed that there was not a single individual within hearing of his voice, who had not suffered in a greater or lesser degree from intemperance, either in themselves, or by the loss of some near and dear friend, to whom they were attached by the strongest earthly ties.

In a very emphatic strain of language and eloquence, he spoke of the laudable example set by the Chief Magistrate of the American Nation, in the late marriage ceremony of his daughter at the seat of Government, on which occasion *water* only, as a drink, was passed round. This truly is a most beautiful gem in the history of this great moral reformation, worthy of imitation ever after at all marriage festivals in our land, and we should imitate them too, with love and admiration.

In conclusion, Mr. Gray addressed himself to the young and rising generation, and implored in a most fervent and touching manner, that the cursed poison should never pollute their lips, and then he would say in the language of the Apostle, '*Ye shall never fall.*'

His discourse throughout was affecting, kind, instructing and eloquent, which commanded the profound attention of the audience.

Commerce.—The registered, enrolled, and licensed tonnage of vessels in the United States was, in 1815, 1,368,127 tons.

In 1818, it had sunk to 1,225,184; it suffered occasional fluctuations, but generally rose, so that in 1840, it was 2,180,764.

The whole number of vessels built in the United States, the year ending September, 1840, was 871, amounting to 118,309 tons.

Of these Maine built 181 vessels, of 38,936 tonnage; Massachusetts 113, of 17,811 tonnage; New Jersey 109, of 6791 tonnage; Pennsylvania 103, of 8125 tonnage; Maryland 111, of 11,736 tonnage.

Maine built large vessels, viz: 59 ships, 56 brigs, and 75 schooners; while Connecticut, New York, New Jersey and Pennsylvania, built a greater proportion of sloops.

Pennsylvania built 6 ships and 78 sloops—Ohio built 25 steamers.

In the year closing with September 30, 1840, Louisiana exported $34,286,936, and New York exported $31,264,080.

Louisiana imported $10,673,190, and New York imported $60,440,750.

The whole exports of the United States were—	
Domestic,	$112,895,634
Foreign,	18,190,312
	$132,085,946
The whole imports of the United States were	107,141,519
Difference,	25,944,427

The Public Press.—According to official accounts recently published, there are more newspapers circulated in the American Union than in any other country on the face of the globe. Thus—in Great Britain and Ireland, the number of newspapers published is 480; in France 250; in the German States 308; in Holland 150; in Prussia 288; and in the U. States 1555 periodicals, 1250 of which are newspapers.—Some of our weeklies circulate as many as from 40,000 to 50,000 copies of each number; and we believe that one of the penny papers of New York issues more than 30,000 copies daily. It will be seen, therefore, that the vast multitude read in this country—that millions of human beings pore over the columns of our public journals, and imbibe from them, either sentiments of vice or virtue. The draymen at the corners of our streets, the fish-women in our markets, the match boys and apple girls who pass from day to day through the various sections of the city—all, or nearly all, seem to have some taste for newspaper literature. The press may indeed be described as the great moral engine of the country. It penetrates into every village and hamlet. The merchant in his counting room, the professor in his study, the mechanic in his work shop—all gather from the newspapers some idea of the progress of public affairs—some notion of men, morals, manners, and the great topics of public discussion. How important, then, that the press should be in honest hands—should be directed at least with an eye to the 'greatest good of the greatest number,' and should avoid every thing calculated to vitiate and deprave. Generally speaking, American newspapers, on all proper occasions, inculcate sound lessons of morality. But there are exceptions—exceptions in which a vitiated taste is appealed to and pampered, and in which a deliberate effort is made to undermine all that should be held sacred in society and religion.—*From the Philadelphia Inquirer.*

England and the Cotton Trade.—The following extract from an article in the Boston Courier is worthy of notice. If its staements are true, and and there seems no good reason to doubt them, it adds another to the proofs that England may be, and probably before many years will be, in a great degree independent of the United States, as regards the supply of Cotton for her manufactories.

Much useful information has been recently given to the American public, showing the rapid extension of the cultivation of cotton in British India. The following extracts from a work lately published in London, will show that New-South Wales is likely soon to become a competitor likewise, against our Southern States, for the supply of this important article. The author is George Grey, Esq., formerly governor of South Australia, who in the years 1837, 38 and 39, explored the north-western and western parts of that continent. He says, (page 274)—

'Should this part of Australia be found eligible for colonization, its commercial importance is well worthy of consideration. The cultivated productions for which the country and climate seem best adapted, are cotton, sugar, indigo and rice. A species of cotton plant grows wild in the greatest abundance, and if a colony was established, and the proper cotton plant introduced, the following advantages would be obtained. Great Britain would possess in North Australia, a colony standing in the same relation to her manufactories for cotton, that her colonies in the South do to her wool market. The colony would form a sort of entrepot, to which the manufactured cotton would be again exported for the purpose of sale in the Indian Archipelago, or its vicinity, and other parts, where we have at present no trade; and where printed cottons now are, and from the nature of these countries must constantly be, in great demand. Thus a fresh supply of cotton for our market would be obtained, which, coming from an English colony, would give employment to British vessels alone, and the industry of our manufacturers would be called into operation by an entirely new market for cotton goods being thrown open to them, in which the demand for those articles is far greater than the supply could be for many years.'

From Europe.—A late arrival at New York gives the following:

'Accounts from Constantinople to 27th December, give the particulars of a great battle which was fought between the Russians and Circassians, about the middle of October, which commenced in the pass of Hamish, about six miles from the castle of Sotcha. The Russians had about 8,000 Georgian and Mingrelian cavalry, with 10,000 or 12,000 of their infantry. The Circassians were less than 5300 in number. The Russians attacked with the cavalry, but were so vigorously opposed that they fell back upon the infantry, to whom they communicated the panic, and the consequence was a total defeat, no less than 3500 being left dead on the field. Some escaped to the ships, which, 40 in number, lay within gunshot of the shore; some were drowned in attempting to swim off to them; and some escaped, and intrenched themselves in the fort at Sotcha, but which they afterwards evacuated, and sailed away in their ships. The small force of the Circassians prevented the taking many prisoners, with which, however, they did not wish to be encumbered. As the harvest had been fine, and the Circassians having abundance on which to subsist, they intended to attack the castles on the coast, Anapa excepted, during winter, in which case it was thought the beds of the Russians would not be strewed with roses.

Mexico and Texas.—We learn from Captain Andrews, of the schooner C. C. Zubriskie, seven days from Matamoras, that, as he was about leaving that city, an express arrived, stating that a body of about five hundred Mexicans had crossed over into Texas, and fallen in with a Texan force, when, after a short engagement, the Mexicans were completely routed. Such was the slaughter reported, it was said that but two Mexicans escaped with their lives. Capt. Andrews did not remain to obtain the particulars of the engagement. We apprehend that there is some exaggeration in this matter, though we doubt not the general truth of the statement.—*New Orleans Bee.*

London and Birmingham Railroad.—The railroad which unites London and Birmingham is admirably constructed. There is a finish about it and its appendages, for which we look in vain over our best American roads. The bridges which gracefully span it are of hewn stone; the sides of its cutting and its embankments are fortified with well-laid masonry, or adorned with bright carpets of green sward; and its depot-houses, with their solid materials and turreted walls, look like castles of the olden time in miniature. See the 'Royal Mail Train' leaving the London station, and darting forward towards its northern destination, at the rate of forty miles to the hour. The snorting, impatient locomotive is closely followed by coaches of the nobility and gentry, placed temporarily on *flats*, with powdered servants sitting outside to brave the cinders and the breeze, while 'my lud and leddy' are snugly stowed away within. Then come the 'First Class Carriages,' displaying their polished mahogany-coloring, and blazing with gilt stars and England's proud escutcheon. How appositely their soft cushions and silk curtains are arranged to tempt one into a luxurious nap as the fiery centaur gallops along in search of Europe's toy-shop. Succeeding this is the 'Second Class,' of humbler though respectable exterior, but cushionless and windowless, where the traveller of moderate pretensions can save a few shillings and reach Birmingham just as quick as his more aristocratic pioneer. To this is coupled the 'Third Class,' which nearly resembles stout farm-wagons, destitute of tops, and having seats without backs. Chartists, and others of 'the bone and sinew,' ride here. Finally comes the 'Fourth Class, (not unlike the Third, except that there are *no seats,*) which carried sheep and other quadrupeds up to the Metropolis last night, and brings *sans-culottes* and other bipeds down this morning—who, though of the lowest order, are permitted to *stand up* for their rights and their rides.—*Letter to the New York American.*

More Mineral Wealth in Missouri.—We are informed (says the Jefferson Inquirer) by a gentleman from Benton county, that a vein of lead has been discovered in that county, ten or twelve miles above Warsaw, which promises to exceed any yet found in the State for richness and convenience of access. It is said to produce 80 per cent of pure lead, and is found in a ledge of rock, in a vein of unknown length, and several feet in thickness.

White Wash.—There is nothing which so much improves the appearance of a house and the premises, as painting or white washing the tenements and fences. The following receipts for white washing, have been found by experience to answer the same purpose for wood, brick, and stone, as oil paint, and are much cheaper. The first is the receipt used for the President's house at Washington, improved by further experiments. The second is a simpler and cheaper one, which the writer has known to succeed in a variety of cases, lasting as long and looking as well as white oil paint.

Receipt.—Take half a bushel of unslacked lime, and slack it with boiling water, covering it during the process. Strain it, and add a peck of salt dissolved in warm water; three pounds of ground rice boiled to a thin paste, put in boiling hot: half a pound of powdered Spanish whiting, and a pound of clear glue dissolved in warm water. Mix, and let it stand several days. Then keep it in a kettle on a portable furnace, and put it on as hot as possible, with a painter's or whitewash brush.

Another.—Make whitewash in the usual way, except that the water used should have two double-handfuls of salt dissolved in each pauful of the hot water used. Then stir in a double handful of fine sand, to make it thick like cream. This is better to be put on hot. Coloring matter may be added to both, making a light stone color, a cream color, or a light buff, which are most suitable for buildings.

MARRIAGES.

In this city, on Tuesday Evening by Rev. Mr Gray, Mr. Benjamin Parker of Saugus to Miss Abby F. Baldwin, daughter of Mr B. D. Baldwin, Esq

In this city, by Rev Mr Mott, Mr John H. Hendley to Miss Elizabeth Hendley, daughter of the late Capt John Drayton, both of Boston.

In this city, on Monday evening, Mr Charles A. Sweet to Miss Mary P. Gilbert.

In this city, by Rev. Mr. Waterston Mr. Horace Walker to Miss Ann Maria Hale.

In this city, by Rev Mr. Waterston Mr Luther. S. Fellows to Miss Abigail R. Flagg.

In this city, Mr True Perkins to Miss Susan Q. Colson, both of Boston.

In this city, by Rev. Mr. Gray, Mr James P. Scudding to Miss Eunice Dunton.

At Chelsea, by Rev Mr Algar, Mr Ensign Kimball to Miss Mary S Pratt.

At North Danvers, Feb 28th, Mr Henry Sperry, of Boston to Miss Mehitable P. Berry, of D.

In Portsmouth, Feb. 25, Mr Daniel F Oliver, of Boston, to Miss Eliza Ann Rackliff, of P.

In Washington City, 23d ult. Dr T. Beatty, of New Orleans, to Mrs Ellen A. White, widow of the late delegate from Florida.

In Syracuse, on the 22d ult, by Rev. J. P. B. Storer, Mr Joseph Wilson, to Mrs. Philona Lamb.

At the same time and by the same, Mr. J. DeWitt Rose, to Miss Harriet S Rood, all of Syracuse.

In Mansfield, on the 1st inst. by the Rev. J. L. Stone, Mr. Ellis Bacon, of Walpole, to Miss Martha Shepard, of Mansfield.

DEATHS.

In Leominster Nov. 21, Mr Charles Kendall, 37, of the firm of Jonas Kendall and Sons.

In this city, on Sunday last, after a short illness, Mrs Mary, widow of Elisha Clap, Esq. and daughter of the late Hon Robert Treat Paine, 61.

On Monday, Miss Alnida Jackson, 37, formerly of Naples, Me.

In this city, March 8th of apoplexy, Andrew Morton Jr., 36.

In this city, Charlotte Camilla, daughter of Mr Elijah Clark, Jr., 2 yrs.

In Salem, Mrs Margaret Mather, aged 95, widow of Samuel Mather, Esq. of Boston.

In Northampton 22d ult. Henry Francis, only son of Rev John Mitchell, 10. In Westfield, Sarah Jane, daughter of Rev Ambrose Day, 17. In Washington, Mass. Mrs Anna Billantine, 85, widow of Rev William B.

In Princeton, 26th ult. Mr Samuel Richardson, aged 54, formerly of Boston.

In Worcester of consumption, Mrs Sarah H. Ward, 47, wife of Col Artemas Ward, 2d.

At Washington, 3d inst, Samuel Upton Esq, 53, formerly of Boston.

In Columbus, (Ohio) Feb 23, the lady of the Hon John B. Weller, Member of Congress from Ohio.

In Rome Township, (Ohio) Nov 6, Mr Moses Chaplin, aged 67. [Papers in Mass. &c. please copy.]

In Bloomington (Iowa Territory,) Jan 12, Mrs Julietta, wife of Mr Francis J. Clark, and eldest daughter of J. H. Clapp, Esq. of Belchertown, Mass. aged 25

At Washington, Rappahannock co, Va, 2d inst Mr George Fowler, son of Mr George Dowett, of this city aged 22.

At Richmond, Va, 3d inst, Mr Benjamin Phillips Gardner, son of the late John F. Gardner, of Lynn, Mass, in the 23d year of his age.

At Baton Rouge, Dec 21st, Mr James Willard Spear, oldest son of Mr James Spear, of this city.

At Cincinnati, 23d ult, Cornelia, daughter of Daniel Hastings, formerly of this city, 16 yrs.

PIANO FORTE INSTRUCTION.—The subscribers having suitable apartments and apparatus, are prepared to give instruction upon the Piano Forte, in classes of from four to eight, on the Logierian system. By this system correctness in time is rendered certain, and the exercises, &c. on the faithful practice of which the future proficiency of the pupil so much depends, and which are the most disagreeable to the learner, are passed through in a much more pleasant manner (at least) than by the common method.

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PSYCHOLOG

POETRY.

[From the Christian Examiner.]

'LOOKING UNTO JESUS.'

Thou, who didst stoop below,
To drain the cup of woe,
Wearing the form of frail mortality,
Thy blessed labors done,
Thy crown of victory won,
Hadst passed from earth—passed to thy home on high.

Man may no longer trace,
In thy celestial face,
The image of the bright, the viewless One;
Nor may thy servants hear,
Save with faith's raptured ear,
Thy voice of tenderness, God's holy Son!

Our eyes beh old thee not,
Yet hast thou not forgot
Those who have placed their hope, their trust in thee;
Before thy Father's face,
Thou hast prepared a place,
That where thou art, there they may also be.

It was no path of flowers'
Through this dark world of ours,
Beloved of the Father! thou didst tread;
And shall we in dismay,
Shrink from the narrow way,
When clouds and darkness are around it spread?

O thou, who art our life!
Be with us through the strife!
Was not thy head by earth's fierce tempests bowed?
Raise thou our eyes above,
To see a Father's love
Beam, like the bow of promise, through the cloud.

Even through the awful gloom,
Which hovers o'er the tomb,
That light of love our guiding star shall be;
Our spirits shall not dread
The shadowy way to tread,
Friend! Guardian! Savior! which doth lead to thee!

MISCELLANEOUS.

(From the New York Evangelist.)

THE LAND OF THY CHOICE.

The following article is a copy of one by Professor Hengstenburg, of Berlin University, recently published in a German periodical. We do not profess to give a translation, but merely to embody the leading ideas in a form adapted to an American community. H. E. B. S.

Walnut Hills, Ohio.

A distinguished man in a large city died. During his illness his friends had merely said that he was 'a little unwell;' and a few moments before the death stroke the doctor observed to the nurse, in a decorous whisper, 'His appearance does not please me.' The man himself had been so completely deceived, as to the fatal nature of his disease, that it was only when he felt the hand of death upon him that he started, and said, 'I believe I am dangerously sick.' A moment after, with a sudden horror, the thought thrilled through his soul, '*Thou art dying.*' He struggled for a few moments—then all grew dark, and he sunk into an insensibility, which he supposed to be the commencement of annihilation. His friends stood horror-stricken and stupified; and now, at length, they ventured to speak of his death.

* * * *

The night winds in the lonely churchyard sighed heavily over the fresh grave mound of the departed; and above it, wavering in the moon-beam, a shadowy form seemed slowly and gradually disengaging itself from the earth. It was the soul of the dead, now breaking itself loose from its earthly tenement, as the butterfly frees itself from its withered and useless shell.

'And am I then still living?' sighed the departed, 'and is there what I never believed, a life after death? But how cold, how dreary is this solitude? Whither shall I go?' Here the cheerful voices of some travellers, who were passing by the grave-yard into the city, struck upon his ears, and stretching his arms towards them, in an imploring tone, he besought them to take him with them into the city: but he perceived that they neither heard nor saw him.

'Ah! I see how it is,' he said, 'I am no longer able to hold communion with living men. I am forever separated from the warm and breathing forms with whom I have hitherto lived. Whither then shall I go? Who will guide me in this cold and lonely world which I have entered?'

As he spoke these words an angel form swept downward from the skies and approached him; his figure was glorious, and his face marked with a strong, benevolent, yet somewhat sorrowful expression.

'Son of Adam,' said he, 'thy connection with life is over. Thy Creator hath placed thee in the territory of the spiritual world. To what part of it dost thou now desire to be led?'

At first the spirit seemed over-awed by this address, but striving to recover himself, he replied,

'You treat me with more consideration than I had reason to expect, in the event of my coming into such a life as this. In my past existence, priests were wont to threaten hell and eternal torments to people of my habits of life and turn of thinking. I am now glad that I could see farther through the subject than they, and that I always treated their threats with contempt. But as you ask me whither I would go, I say, let me remain in this world, as here are all the things in which I have ever taken any interest.'

'You forget,' replied the angel, 'that you can no longer hold any communion with men, or partake in any of their modes of life and enjoyment.'

'Ah! too true,' replied the dead, 'I should be only a forlorn wanderer among the scenes of former pleasures; and could I reveal myself to my friends, I should be only an object of terror. Well take me then into the better land with you.'

'The better land,' replied the angel, seriously, 'is large and wide. In my Father's house are many mansions. To which of these would you be led?'

'To the most perfect of all, good angel,' replied the departed.

'The most perfect,' replied the angel, 'is where God unveils his face—where Jesus is surrounded by the spirits of the just made perfect—where praises and hallelujahs to God and the Lamb are continually resounding.'

The countenance of the departed expressed a feeling of ill-repressed disgust, as he answered,

'Is there no other place but that, good angel? I never liked to hear about Jesus Christ, and I am sure it would be very repugnant to my feelings to be anywhere in his presence; and as to all this psalm-singing and pietatic jargon, I always had the utmost contempt for it, and do not find the least disposition to conform to it now. But bring me into the society of intellectual men, of philosophers, and men of learning.'

'There is no learning in this world but the study of God and of Jesus, as seen in all the multiplied forms of creation. If it displeases you to hear of Jesus, there is nothing that you can investigate here with any pleasure, for in Him are hid all the treasures of wisdom and knowledge, and all things are by Him, and for Him, and He is before all things, and by Him all things do consist.'

'But then, if I cannot associate with your learned men,' replied the departed, 'bring me, at least, to the society of artists;—for I have spent much of my life in the contemplation of the fine arts, and always found in them the greatest enjoyment. I think I am fitted for company of this sort.'

'It is true there is such society here,' replied the angel, 'but the object of all art is to shadow forth, and express, by new images, the Divine beauty and grandeur as it appears in all his works; but most of all as it is reflected from the face of Jesus Christ. If you can take an eternal delight in such exercises of the creative power, come with me.'

'No, no,' replied the dead angrily, and shrinking back from the touch of the angel, 'are these same ideas to haunt me everywhere? Take me to the society of the polite, the refined, the courteous, to such society, in short, as I have been accustomed to on earth.'

'And what is refinement but purity?' replied the angel. 'Those whom you seek, are these same ones who stand with uncovered heart, beneath the eye of God, yet look up to his face without a fear; in whose bosoms every passing thought may be read, yet not a blush rise to the cheek, or one shrinking feeling lead them to draw away from God, or each other. If, with unveiled heart, you too can be happy among these, ascend with me.'

'For heaven's sake, no!' replied the dead, with a mixture of terror and anger. 'What! have all *my* thoughts seen!—*my* heart forever unveiled!—a fine eternity that would be for me!' and he laughed in a bitter, derisive tone. 'You must know—you must see, he suddenly added, 'how you mock me, by presenting at every turn these same ideas. You know my whole life has been an effort to keep them out of sight; and do you suppose I can change in a moment, so as to take pleasure in them?'

'I only tell you what is,' replied the angel, in a grave and steady tone, 'and again I ask if all these things displease you, whither would you go?'

'Take me to those who feel and think as I do, rejoined the departed.

'You exile yourself from all good, in saying so,' sighed the angel, 'nevertheless, come with me.'

Then, as with broad wing the angel swept upward, they came near to a fair golden star, where might be seen forms of unearthly beauty passing to and fro; and as they passed, they seemed to be communing in an earnest and loving manner, or singing hymns in a sweet, mild, full-hearted joyfulness; and though there were many different voices, yet there was no discord, but all blended together in a calm and soothing harmony. But the spirit of the dead rebounded back from the sphere of the star, as by some natural repulsion, and passed downward into a shadowy region. And now they drew near to another world, where were foams of men, walking slowly and conversing with each other, and ever and anon they looked upward with an earnest and imploring expression.

'In this world,' said the angel, 'are those who never fully in their life received the offer of the gospel by Jesus, but who died with a longing after truth, and an undeveloped germ of good in their souls. Here, by prayer and by searching, this germ is unfolded, till they ascend to the presence of God.'

'Nay, said the dead, 'this is not the place I am in quest of. I suppose here I should find an army of churches and priests, all in array to make a proselyte of me. No, let me go where all these things are never heard of.'

'Then go,' replied the angel, 'to thine own place:'—and with these words the spirit of the departed sunk to a gloomy region that lay far below. The angel followed him not, but stood above. He then found himself joined by two ill-looking figures, one of whom, laying hold of him roughly, saluted him by a vile name, that reminded him of the sins of his youth.

'How is this?' he exclaimed. 'Where am I now? Are there no laws here?—no police to protect one from abuse?

The angel from above answered—'That police which you found so convenient in the world you have forsaken, owed all its efficiency to that moral sentiment inspired by the religion of Christ, which you say you always despised. You wished to be where nothing of the sort existed, and your wish is granted. This is a world where no relic of any of those restraints, which come from God, in any shape remain:—where there is no trace of any kind of virtue that had its origin in His laws and institutions. All that can be expected from the association of the ungodly and profane—the haters of God, you will find here; but look not for security, rest, or peace of mind in such society. These only are to be had among the friends of God.'

Then the face of the dead man grew dark with anger and blasphemy, as he bitterly replied,

'I see now how it is, thou most holy, most virtuous, most devout son of God, thou most excellent preacher of righteousness. I am in the so-called regions of hell; *this* is what I am to understand; and call you this the land of my choice—this gloomy and sterile desert, where not one flower can unfold? Such a residence is contrary to my taste, and therefore contrary to justice.'

'Nay,' replied the angel, 'is it not meet that the beautiful mansions of thy Father's house should be inhabited by His children, who love his presence, and enjoy his smile? Because thou canst not bear Him and them—because all that thou findest there is disgusting and painful to thee, therefore is it that thou art compelled to seek this outer darkness. According to the character of the soul, so doth the material world form itself around it. Around the pure and peaceful spirit, pure and peaceful skies arise; around the dark-minded and impure, and passionate, dark and stormy clouds forever arise; for the world without must forever image the world within. Such is the immutable law; and does it not seem to thee to be just?'

'It may be so,' murmured the dead angrily, 'but these vile forms around me, are these my equals?

'They are so,' replied the angel. 'He who first addressed you was indeed a low and coarse voluptuary; thou wast a polished and refined one; but still ye were both of the same order; and the artificial distinctions which separated you in yonder world no longer exist.'

'And how long,' rejoined the spirit angrily, 'is this to be my residence?'

'Till thou canst love God, whom thou now hatest; till thou canst fall in repentance and submission at the feet of Jesus; till thy heart beats with the heart of all the blessed—not till then.'

'Till then!' rejoins the dead man; 'I love God!—I ask forgiveness from Jesus! Never! never! never! Outer darkness—eternal storm—eternal fire were better than that. Here I shall, at least, have one comfort—to hate and despise and hold them in utter contempt forever. I be subdued! no, never!'

'No, never!' responded the angel, in a voice that thrilled through the dark region. 'No, never! Thou hast spoken it!'—Amen.

For the Register and Observer.

WAR WITH ENGLAND.

Unnecessary and easy to be prevented.

I have glanced at some of the evils to be expected from such a war; and if it would inevitably occasion such waste of property, such havoc of human life, such danger to our liberties, such sufferings to hundreds of thousands, such injury to morals and religion, to all the enterprises of benevolence and reform, to the dearest interests of two worlds, I may well ask, what can tempt these nations to leap into such an ocean of blood, and crime and misery?

I anticipate the answer of every right-minded reader. 'You deprecate war, but ask how it can be avoided in a case like the present? I will tell you how it might have been prevented by Christian means used in season. Not by extinguishing the passions which threaten it; for those passions will, every one of them, live as long as human nature does, in the millenium as truly as now. Not by training both nations to such habits of justice and candor as would lead them to decide aright every question of this sort; for a community even of saints would be biassed in favor of their own side. Nor yet by choosing the right kind of rulers; for men in power, good or bad, will be sure, in a government like ours, to follow the supposed wishes of the people. All these devices would be important in their place; but our only security lies in forming such a public opinion as shall actually discard the war method of settling disputes between nations, and compel them to employ for the purpose pacific expedients alone.

Here is the great work to be done: and had Christians done it aright ages ago, we should have had no more fear of a war with England in adjusting our present difficulties, than individuals among us have of duels for the adjustment of theirs. Had the millions of professed Christians in England and America imbued their own minds with the spirit of the gospel on this subject; had they infused its principles of peace into all under their control or influence; had they done the utmost in their power by precept and example, through the pulpit and the press, to leaven the entire mass of minds with pacific sentiments; the rulers of these nations would not have dreamed of War for the settlement of the disputes now pending between them, but would have devised other and far better expedients. Such expedients are as possible between nations as between individuals; and had an international tribunal, resembling our codes and courts of law, been established in season, it would easily have prevented or adjusted our present difficulties with England, and might have kept the peace of all Christendom for ages to come.

'Be it so; but we have no such tribunal as yet; and what shall we do in the present case?'—There are ways enough besides War; negociate or refer.

'We have already done both.'—Then repeat them both.

'So we have, these twenty years or more, but without success.'—Better do so twenty, fifty, a hundred years longer, than go to war.

'Perhaps so, if we could with honor; but I fear we can't without national disgrace; and that would be worse than war.'—What! nations Christian nations disgraced by persevering year after year, generation after generation, in pacific, Christian methods for the settlement of their disputes! Disgraced by this slight conformity to the gospel they profess to take for their guide! *Such* disgrace worse than all the unutterable atrocities and evils of war!!

'But what would you have us do? Submit to insult and aggression without an effort at prevention or redress?'—The old plea of necessity—just as if there were no other means than war for vindicating our rights, and redressing our wrongs. There *are* such means; and these means we would have nations employ instead of the cannon and the sword. We do not ask them to relinquish their rights, but simply to use Christian means for maintaining them.

'But will such measures, any thing short of, prevent continued, increasing encroachments? If we do not show a determination to repel the British from the disputed territory; if we do not keep our bayonets pointed to their breasts, will they not, after getting what they now claim, come and demand all Maine, nor stop till they bring the whole country under their sway once more?' A very common, but utterly fallacious mode of reasoning. The methods of war, its taunts and reproaches, its menaces and defiances, its deeds of violence, bloodshed and devastation, are the chief provocatives, rather than preventives, of encroachment and oppression. The brutes themselves might teach us better logic. Provoke even a dog, and he will come upon you in wrath; but treat him kindly, and he will become your willing and devoted servant.

'I grant that war is a miserable way of settling such disputes; but, in the present state of the world, how can England and America adjust theirs without war?'—By negociation, arbitration, or some other pacific expedient. Fight as long as you please, you must, sooner or later, come to these expedients as the only possible way of settling them; and you may as well resort to them before fighting as after it.

'True,—if England would; but, if she she will not, what can *we* do?'—England protests against war quite as much as we; and, had either party treated the other not in the war way of suspicion and reproach, of menace and defiance, but on the lowest principles of the gospel, their difficulties would years ago have been brought to a satisfactory adjustment. We ask only what is right; England herself asks no more; both profess alike to inquire merely what *is* right; and I must think that a small share of reciprocal confidence, kindness and concession would long ere this have brought the matter to an amicable issue.

'I can't think so well of England, the oppressor of our fathers, the plunderer and enslaver of India, grasping after wealth and power all over the world. I verily believe she is determined not to relinquish her claim to the disputed territory; and I am sure we never shall ours; and, if so, how can we settle the dispute without war?'—Without war!—just as if war *would* settle it! But how? Does the sword ever settle such disputes? Never. The parties invariably stop fighting before they dream of settling their quarrel, and then despatch plenipotentiaries—a *peace* measure, after all,—to negociate a treaty of peace. Suppose we *should* go to war about the disputed territory, would that settle the dispute? No; it would just aggravate the difficulties of the case. There is no logic in bullets and bomb-shells; the butchery of millions on the disputed territory could not throw a ray of new light upon a single point of controversy; and the parties, after all, would be obliged, for the final adjustment, to employ the very means that might be used far better before fighting than after it.

What wisdom this of War!—a wisdom fairly on a level with madmen and tigers. And this is national honor, the idol of civilized, Christian nations, that bids them set the *people* to butchering one another by scores and hundreds of thousands, just to make it *honorable* for *rulers* to meet and amicably adjust *their own* difficulties! And the people then throw up their caps, and shout their hurrahs to the men who have slaughtered them like cattle!!

Erasmus.

POISONOUS WINES.

The Newbern (N. C.) Spectator states that a gentleman of that town recently analysed the contents of a bottle of champaigne, and found it to contain *an ounce of the sugar of lead*! And we have no doubt that if all the champaigne in this city should be subjected to a chemical analysis, that nine tenths of it would be proved to contain an ounce per bottle of the same poison. Nor is champaigne the only wine which the wine manufacturers compose of poisonous ingredients. They mix up their deadly drugs with all kinds of wine, and palm off their decoctions as the genuine vintage of France, Spain, or Madeira. The manual production of wine in the island of Madeira is 16,000 pipes, while the amount consumed in the United States alone, of wine which is sold for Madeira, exceeds 30,000 pipes!—How much of the vilanous mixture which is sold in our wine shops and taverns for Port, do those who venture to drink of it, imagine ever saw the city of Oporto? Not one fiftieth part. And so with other wines in general use; they are nearly all manufactured in the cities and large towns where they are sold by wholesale, and the people at large are not only egregriously cheated in the prices they pay for the villanous mixtures they drink, but also in the nature of the mixtures themselves.—*Troy Whig.*

ORIGIN OF 'UNCLE SAM.'

Immediately after the declaration of the last war with England, Elbert Anderson of New York, then a contractor, visited Troy, on the Hudson, where was concentrated, and where he purchased, a large quantity of provisions—beef, pork, &c. The inspectors of these articles at that place, were Messrs. Ebenezer and Samuel Wilson. The latter gentleman (invariably known as 'Uncle Sam') generally superintended in person a large number of workmen, who, on this occasion, were employed in overhauling the provisions purchased by the contractor for the army. The casks marked E. A. U. S. This work fell to the lot of a facetious fellow in the employment of the Messrs. Wilson, who, on being asked by some of his fellow-workmen the meaning of the mark, (for the letters U. S. United States, was almost then entirely new to them) said, 'he did not know, unless it meant Elbert Anderson and Uncle Sam,' alluding exclusively, then, to the said 'Uncle Sam' Wilson. The joke took among the workmen, and passed currently; and 'Uncle Sam' himself being present, was occasionally rallied by them on the interesting extent of his possessions.

Many of these workmen being of a character denominated 'food for powder,' were found shortly after, following the recruiting drum, and pushing towards the frontier lines, for the double purpose of meeting the enemy, and of eating the provisions they had lately labored to put in order. Their old jokes, of course, accompanied them, and before the first campaign ended, the identical one first appeared in print—it gained favor rapidly, till it penetrated and was recognized in every part of our country, and will, no doubt, continue so, while the United States remains a nation. It originated precisely as above stated; and the writer of this article distinctly recollects remarking, at the time when it first appeared in print, to a person equally aware of its origin, how odd it would be, should this silly joke, originating in the midst of beef, pork, pickle, mud, salt, and hoop-poles, eventually become a national cognomen.

ST. PETER'S IN ROME.

St. Peter's, however, must be visited and revisited alone. I have been in it at morning, noon, and as the shades of evening dimmed without obscuring, every object. The confessional of St. Peter, with the lamps which burn around it, placed, as it is in the centre of the crossing naves of this mighty temple, belongs, in its aspect, so entirely to all that is grand and solemn in the general and most majestic character of the idolatries of all ages and nations, that could you place here the Assyrian, Egyptian, Greek, and Roman of ancient times, the Parsee and the Brahmin of this, they would fall down and worship; and you feel, as you offer thanks for instruction in that revealed word which gives a spiritual freedom to your thought, which permits you, in towns or deserts, in tumultuous occupation or the stillness of the night, to erect an altar in your mind, and raise a temple 'not made with hands' above it, a gratitude which is, perhaps, the sweetest and most satisfying feeling our spiritual nature is capable of indulging. We should all—all of us have been idolaters, but for that light which no man could now have the mental strength to ridicule, had it never shone to give him an illumination of mind for which, in the fullness of his pride, he is not willing to confess himself, as he is, under a vast and increasing weight of obligation.

AT COST!—THEO. H. BELL, 155 Washington street, opposite the Old South Church, will sell his large stock of Gents Water Proof Cork sole and thick Boots, at prime cost. Also, Ladies, Misses, Boys and Childrens Boots and Shoes, at reduced prices. 3wis f12

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(Notices of the work.)

'It is written in a sincere spirit, and the arguments used to sustain the position of the writer are expressed clearly, tersely, and forcibly. It can be read with profit by those who wish for facts and reasons to legitimate their faith, and place it on a philosophical basis.'—*Times.*

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MR. FISHER'S LECTURE—The Obstacles and the Encouragements to Missionary Effort in the Ancient and Modern Church. A Lecture delivered before the Boston Young Men's Society for the Diffusion of Missionary Knowledge, by Samuel W. Fisher, of West Bloomfield, New Jersey.

Christ Crucified—a Sermon, preached at the Installation of his son, in Wayland, Mass. Dec. 29, 1841, by Rev. Wm. Allen, D. D. Published by request of the Society—published this day by TAPPAN & DENNET, feb 12 114 Washington st

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ON TUESDAY, March 1st, will be published the Monthly Miscellany of Religion and Letters, edited by Rev. Ezra S. Gannett—Contents.

The Vision of Ezekiel explained and applied; the Doctrine of Accountability; Riches, a Sermon, by Rev. Geo. F. Simmons; Dewey's Discourses on Human Life; To my Wife, on her fiftieth birth-day; Sayings and Doings at Home, from letters to an absent daughter; Lunt's Christian Psalter;; Notices of Books; Intelligence, &c. &c. Published monthly by f16 WM CROSBY & CO, 118 Washington st

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For sale by W. D. TICKNOR, Agent, corner of Washington and School sts. feb 18

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HISTORY of the Planting and Training of the Christian Church by the Apostles. By Dr. Augustus Neander, Professor of Theology in the University of Berlin, translated under the author's sanction from the third edition of the original German, by J. E. Ryland.

[From Professor Stuart.]

The undersigned has often had occasion to consult Neander's History of the Primitive Church, and is somewhat familiar with the contents and character of the book. Like most of Neander's productions, it exhibits evidence of much study and reflection. The facts stated are such as can for the most part be depended on; the spirit of the work is gentle and kind. It cannot be reasonably doubted that the author felt a deep interest in his subject, nor that the tendency of the work in the main is evangelical. With some of his opinions in respect to the *authorship* of a part of the New Testament books, I cannot agree; nor am I persuaded that his acquaintance with sacred literature and criticism will well compare with his knowledge of ecclesiastical history and usages. Still, the book is replete with important information, and may be read with great profit by such as wish to push their inquiries as far as may be into the ecclesiastical history of early times. The price of it puts it within the reach of many who can profit by it.

M. STUART.

Theological Seminary, Andover, Jan. 17, 1842.

The above work is for sale by TAPPAN & DENNET 114 Washington street. jan 24

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VALUABLE REGISTER FOR 1842. JAMES LORING, 132 Washington st. has just published the Massachusetts Register for 1842, containing the Bankrupt Law, the New Tariff of U. S. with the Tariff Law of 1841, the State Legislature, the 27th Congress, the Army and Navy Officers, Consuls, Militia Officers, City Officers of Boston, Salem & Lowell, Ministers, Colleges, Charitable Societies, Banks & Insurance Companies, Post Masters, Justices, Lawyers, Census of U. S. and of Towns in Mass. and a list of Members of the Mass. Medical Society, &c. &c.

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SMYTH'S LECTURES ON HISTORY.—Lectures on Modern History, from the irruption of the Northern Nations to the close of the American Revolution, by William Smyth Professor of Modern Literature in the University of Cambridge, from the 2nd London edition, with Notes, &c. by Jared Sparks, 2 vols. 8vo. Published by J. MUNROE & Co., 134 Washington st. j22

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